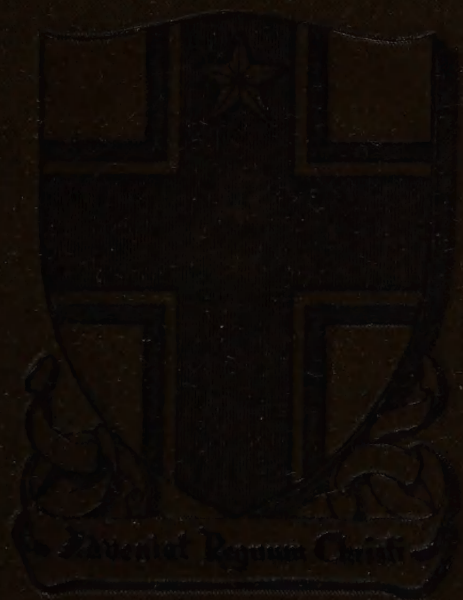


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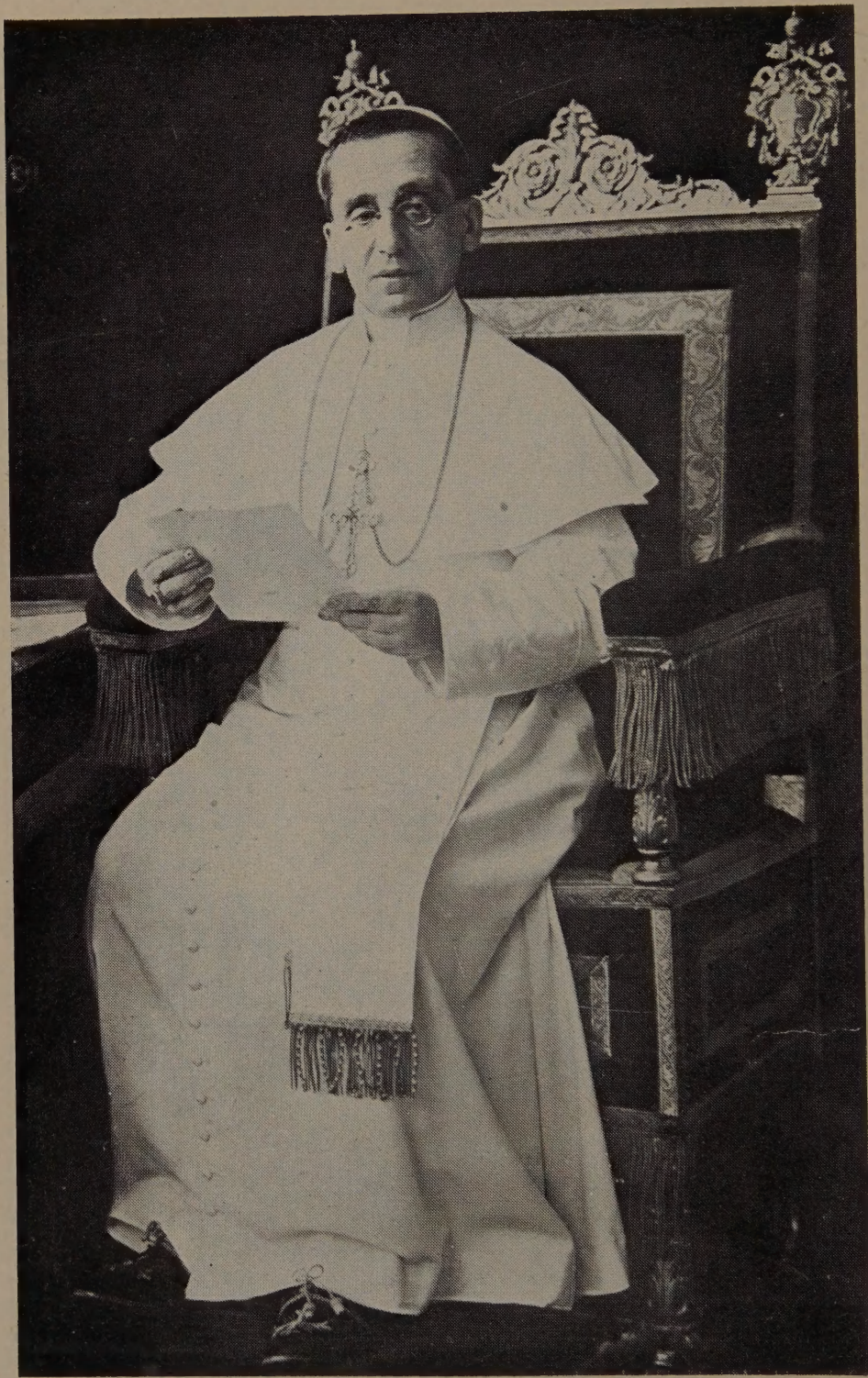
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His Holiness POPE PIUS X

Confers the Apostolic Benediction, and sends his Delegate Apostolic to the
United States as a Special Representative to the American
Catholic Missionary Congress



His Holiness Pope Benedict XV.

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1913

The Great American Catholic Missionary Congresses

*Held Under the Auspices of the Catholic Church Extension Society
of the United States of America*

CONTAINING OFFICIAL PROCEEDINGS

Giving in Full the Addresses Delivered by

His Excellency Most Rev. John Bonzano, Apostolic Delegate

His Eminence William Cardinal O'Connell

Most Rev. James Edward Quigley, D. D.

Rt. Rev. P. J. Muldoon, D. D.

Rt. Rev. Joseph Schrembs, D. D.

Very Rev. Francis C. Kelley, D. D., LL. D.

**AS WELL AS A COMPLETE REPORT OF ALL PAPERS READ BY THE RT. REV. AND REV.
CLERGY AND LAYMEN, WITH VERBATIM ACCOUNT OF CLOSING
ADDRESSES MADE BY**

THE HON. W. BOURKE COCKRAN

AND

THE HON. JOSEPH SCOTT

Edited by

VERY REV. FRANCIS C. KELLEY, D. D., LL. D.

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Profusely Illustrated

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Published With the Approbation of His Grace
THE MOST REV. JAMES EDWARD QUIGLEY, D. D.
Archbishop of Chicago.

J. S. HYLAND & COMPANY,
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Archbishop of Militine Pontifical Delegate to the American Catholic Mis-
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Bishop of La Crosse



Rt. Rev. HENRY GABRIELS, D. D.
Bishop of Ogdensburg



Rt. Rev. C. VAN DE VEN, D. D.
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Rt. Rev. A. F. SCHINNEK, D. D.
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INTRODUCTION

TO THE REPORT OF THE SECOND AMERICAN CATHOLIC MISSIONARY CONGRESS.

THE good natured charge that we Americans are a nation of "Jiners" has often been made, and not without foundation; but it is not true that consequences in the shape of Conventions and Congresses are entirely American. It is, however, a fact that they are more popular in America than anywhere else. As a nation of business men we know the advantage of "getting together," and we are, sometimes, inclined to push such advantages very far. In religious and social and educational matters especially, have we all recognized the value of Conventions. From the Convention, men go back enthused themselves, and filled with ideas calculated to enthruse others. Delegates return with a better idea of what a movement is about; for they have had an opportunity of studying it and its cause from many unthought-of angles. They have felt its burning message and they take a warmer and deeper interest in it ever after. Then Conventions and Congresses, because they represent a great many people scattered over a large area, are likely to draw considerable attention from the press. They are for a movement, a form of advertising, which most people unite in saying is extremely valuable.

The Catholic Church has not been unmindful, in her own wise, conservative way, of the advantages of Conventions and Congresses. She has given her approval to the great International Eucharistic Congresses which gather together every year so many prelates, priests and laymen, burning with zeal for the honor of Our Lord in the Blessed Eucharist. In America two Missionary Congresses, at Chicago five years ago, and Boston last year, have not only won her approval, but even had special Papal Representatives present to indicate the Holy Father's own keen interest.

It would be impossible to separate the ideas that brought together these two great Congresses from the ideas that brought about the foundation of The Catholic Church Extension Society. So, a few words concerning both will serve as the best introduction to the Report of the Boston Congress, as it is presented in the following pages.

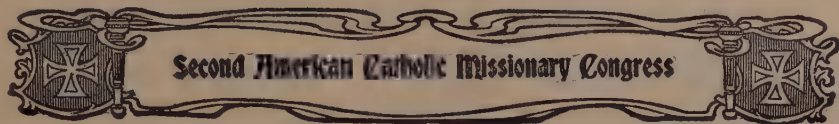


When this Boston Congress ~~was~~ called together on October 19, 1913, its eve was the eighth birthday of the Church Extension movement, which saw the light in the home of His Grace, the present Archbishop of Chicago, on October 18, 1905. The men who gathered together to discuss the possibilities of launching the movement had no doubt whatever regarding the necessity for it. That the poor missions of the United States needed assistance was admitted by every one. That we had no organization adequately prepared to assist them was also admitted. That the missionary spirit needed cultivation in the Catholics of America was plain. That the Church had come to that day in her history when it was obligatory with it to make an effort was no less apparent. The problem was only a question of ways and means; but even after the organization itself could be launched, there was no certainty that these ways and means might be found. The effort must be experimental. The situation, roughly, was this: People had to be reached with the missionary message, but almost every avenue for reaching them seemed, at that time, closed. A request for a general collection would surely have met with refusal. There were collections in every parish for the work of the seminaries, for higher education, for the Holy See, for Indians and Negroes, for foreign missions, for the support of orphan asylums, as well as for innumerable other needs.

Then, there was the great burden of the support of schools, which taxed the revenues of all the large parishes to a considerable extent. It seemed impossible to hope that any collection for the poor home missions could be considered. To add to the difficulty, there were established in two of the four so-called wealthy dioceses of the country, organized effort to promote, through bands, the work of the foreign missions. It was realized that in these dioceses at least it might be difficult to convince the directors of the foreign mission work, that bands, working side by side with their own, would not have the effect of diminishing their collections.

To the officers of Church Extension was given the task of solving the difficulty, of getting to the people effectively and at once; while laying a good foundation for plans which later on might be found to reconcile differences and admit a home mission society to equal rights with other works of zeal and charity. There was no doubt in the mind of any one present at the first meeting that ultimately one good work was bound to help another, and that this fact would be recognized; and that once the people were reached, there would be no trouble about finding the means to carry on the work for poor missions in America. The problem ~~was~~ how to reach the people.

To add further to the difficulty of finding ways and ~~means~~ came the realization upon the ~~men~~ behind the ~~new~~ movement, that there



Second American Catholic Missionary Congress

were great, immediate needs, and that they had to face tremendous opposition from the well-filled treasuries of Protestant sects. For example, the idea was in the minds of all that only about one million dollars was annually expended for proselytizing purposes by the Protestant societies. It was a real awakening to find that the amount was nearer ten million dollars than one.

The first reports coming to the new Society from the field, usually in the form of applications for help, showed an alarming condition in the pioneer sections, where there was a lack of chapels and priests to attend them. But especially in the Southwest, where hundreds of thousands of Mexicans were subjected to a cruel proselytizing, the situation was most alarming. The immigration problem in the cities, too, began to knock at the door of the new movement, but here the calls for help were so great that it seemed utterly impossible ever to hope being able to meet them.

The directors of the Church Extension movement saw but one chance, under the circumstances. It was to make a beginning by interesting the wealthier amongst the Catholics of America, while at the same time endeavoring to throw over the wall which time and necessity had erected between the cause and the people, as much of the actual story as possible, in the hope that a response might come. This, however, required machinery. Literature would have to be circulated, special pleaders would have to go from place to place, and a thorough campaign of education and organization begun; and all this would have to be done without expecting great results in the beginning. The literature was printed, a force of workers was organized, a Quarterly was published and proper offices secured. But as the movement was without revenue of any kind, the founders, themselves, agreed to bear the losses, should the effort fail.

During the first year—the year of the greatest trials—the Society made its headquarters in a little town called Lapeer, in the Diocese of Detroit, where the newly elected President was parish priest. The first office was a room in his rectory, the second was an unused residence building nearby. The only remuneration paid to others than the clerks who addressed envelopes and wrote letters, was \$300.00 as the salary of an assistant pastor, so that more time could be given by the President to the work.

The parish supplied bread and butter for both.

From the beginning, an attempt was made to form a good business organization. The records were carefully kept. Every appeal was sent out with a sort of key attached to it in order to find out whether or not it paid. Beginning with the clergy list, the literature was gradually scattered farther and farther, and, after a few months, the results began to show. It was evident that, as far as it went, the campaign to establish the movement had been successful.



Second American Catholic Missionary Congress

ful. Then our little Quarterly began to gain headway and the officers of the Society noticed that as its circulation increased, the revenues of the Society increased with it.

The result of the work in 1905 (a period of two months) was a collection of \$1,934.00. The Society found a balance on hand, and without considering the future, since the calls were so many and so great, that balance was distributed to poor missions. The expenses were very light (work could be done at a minimum of expense in a small town); but it was plainly seen by the directors that growth could not come very rapidly with the Society located so far away from a Catholic center. Chicago was unoccupied by any of the other societies. His Grace, the Archbishop, agreed to welcome the work there, and the Board, while fearing the extra expense involved in settling in a great city, nevertheless resolved to take the chance in the hope that the revenues of the Society would materially increase. The vote to move was carried with only one dissenting voice—that of the President, himself (who naturally had misgivings about leaving the place that had been his home for over twelve years, and begin life all over again); but he was with the movement and to stay, so the move was made to Chicago. The receipts best show the results of the move. The first year showed receipts amounting to \$34,080.79; the second year, \$41,338.93; the third year, \$75,481.64; the fourth year, \$121,809.16; the fifth year, \$176,395.20; the sixth year, \$307,967.15; the seventh year, \$268,984.13, and the eighth year, \$282,879.87. The annual receipts have multiplied over eight times since the move to Chicago.

In the meantime the Quarterly grew into a monthly; and the subscription list of a few hundred, now touches the one hundred and seventy-five thousand mark. The same policy adopted for the Society was adopted for the Magazine. Waste was eliminated and only actual paid-in-advance subscribers were placed upon the list, so as to minimize losses. Instead of carrying subscriptions over, with a large percentage of loss, the paid subscribers were given the advantage and the Magazine was published at one dollar per year. The Magazine today is in a very healthy condition. In spite of the fact that another Catholic publication lost \$185,000.00 and then fell by the wayside, Extension Magazine has never cost the Society one penny, but, on the contrary, has produced most valuable results. The Magazine is today the only means the Society has, outside of its special appeals through the mails, for reaching the Catholic public.

On June 19, 1910, a new advance was made, for the Society was on that day canonically established by the Holy See after a thorough examination of its reports and its methods. The Holy Father issued in its favor an Apostolic Brief designating Chicago a permanent headquarters and appointing the Most Reverend

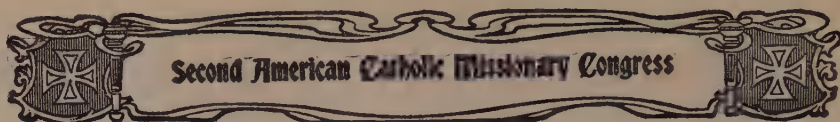


Archbishop of that See its Chancellor. The appointment of the President was also reserved to the Holy Father, himself; and the Society was placed under the care of a Cardinal Protector, so far as its dealings with Rome are concerned. This action gave a splendid impetus to the work and materially increased its receipts.

The Society went on organizing its activities and spreading its literature. The foundation is now well builded. Each department is well organized and most of them very successful. Seven hundred new centers for Catholic effort attest this success, besides the railroad and motor car missions, distribution of Catholic books and Church goods, education of boys for the missionary priesthood, etc., etc.

The idea of calling together a Missionary Congress as part of the foundation building was first broached by Archbishop Quigley. It was during the time that His Grace was Rector of the Cathedral of Buffalo, and later as Bishop of the See, that he made a special study of the non-Catholic mission work, led thereto by a large Protestant Missionary Congress, assembled in his city. He had an opportunity of seeing some of the results and believed that there was no reason why such results could not be obtained for the Catholic Church, through the awakening of some general interest in missions by a Missionary Congress. He outlined plans and handed these plans over to the officers of The Catholic Church Extension Society to be put into execution. The result was the first Congress, which opened in Chicago on November 15, 1908. The Congress was a success; neither the Archbishop nor the directors expected that anything could be done more than awaken a wider interest in the mission cause. This actually was the result, though the Congress paid for itself in other ways over and over again. The Extension Society alone acknowledges that it received financial benefits amounting to some \$35,000 as a direct result of that Congress. But the real result was that it put the mission cause on the Catholic map of the United States. The response from the bishops and clergy to a request for their assistance and interest was astounding. The Congress was the largest gathering of bishops ever held up to that time in the United States.

The Second Congress, the report of which follows in these pages, opened on October 19, 1913. The directors of the Society desired to hold it in an Eastern city. His Eminence, the Cardinal Archbishop of Boston, cheerfully, and even enthusiastically responded to their wishes to have Boston selected. The Second Congress aimed at a little more than was aimed at by the First. It was felt that the time had come for co-operation and co-ordination in missionary activities, that the time had arrived for the real building, for which eight years of effort had given a strong foundation. It was now necessary to place the cause of home missions before the



people through their parishes. So the key-note of the whole Congress was co-operation. An increased number of Bishops and Prelates attended. The attendance of priests was more than doubled; and the attendance of lay delegates, actually accredited by Catholic societies and by bishops and priests, was nearly five times as great as at Chicago.

A meeting of the Bishops was held during the Boston Congress, at which practical resolutions were passed, and a Committee of Bishops appointed to go carefully over the missionary situation, and formulate a plan to build upon the work already done. As the foreign mission work had already adopted a plan which was in operation, as the Indian and Negro Bureau was already established by the Council of Baltimore, the plan of this Committee affects chiefly the work of Church Extension. This plan is now in the course of preparation and will be submitted to the Bishops of the country for their advice and practical criticism. Should all this result in the general adoption of the plans of the Committee, the Second Missionary Congress shall have to its credit, not only a still greater influence in stirring up enthusiasm for Catholic missions, but also the actual tangible result of placing home missions upon a permanent and lasting footing. This is what The Catholic Church Extension Society hoped for from the day of its establishment. Immediate results were never thought of to the degree shown to have been reached. It was for the future that the seed was sown, but thank God, the soil was good and the seed fruitful, and results came with abundance unexpected. But for the great result we are waiting and hoping, nearer to it than ever, by the work of the Boston gathering.

Readers of the following pages cannot fail to note the deep interest that His Eminence, Cardinal O'Connell, took in the work of the Congress. He understood its spirit and sympathized with its purposes; without his enthusiastic assistance the gathering would not have succeeded as it did. Words are poor enough when we try to make them express deep appreciation and heartfelt gratitude. That is why mine express so inadequately what the archbishops, bishops, priests and laity, delegates to the Congress, have asked me to say with reference to His Eminence, the General Chairman of the Second American Catholic Missionary Congress.

For the rest let these pages tell the story.

FRANCIS CLEMENT KELLEY,

Chicago, March 30, 1914.

Vice Chairman Managing.



His Eminence WILLIAM CARDINAL O'CONNELL,
Archbishop of Boston. General Chairman of The American Catholic Mis-
sionary Congress



Rt. Rev. THOS. F. LILLIS, D. D.
Bishop of Kansas City, Mo.



Rt. Rev. N. A. GALLAGHER, D. D.
Bishop of Galveston



Rt. Rev. J. F. CUNNINGHAM, D. D.
Bishop of Concordia



Rt. Rev. P. J. GARRIGAN, D. D.
Bishop of Sioux City

HIS EMINENCE CARDINAL MARTINELLI, Cardinal Protector
HIS GRACE THE ARCHBISHOP OF CHICAGO, Chancellor

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Vice-Pres. and Dir. Child Apostles
MR. JOSEPH D. DALY,
Vice-Pres. and General Counsel



CABLE ADDRESS
EXTENSION, CHICAGO

Chicago, March 30, 1914.

Messrs. J. S. Hyland & Co.,
443 So. Dearborn St., Chicago, Ill.

Gentlemen: I take great pleasure in informing you that the Committee in charge has selected your firm to be the Official Publishers of the complete reports of the Two Great American Catholic Missionary Congresses. The decision was arrived at because we know, from the work done by your firm in the past, that the mechanical excellence of the book will be worthy of its contents.

In this connection I wish to acknowledge receipt of your cheques for royalties on the Chicago volume, as well as to thank you for the liberal arrangement made in connection with the Boston reports.

I wish you, in the name of the Society, every success, and I know you will do your very best to merit it. With best wishes, I am,

Faithfully yours in Christ,

Francis Kelley

President.

*This volume is respectfully dedicated
to*

*His Excellency, The Most Reverend
JOHN BONZANO, D. D.,*

*Archbishop of Melitene and Apostolic
Delegate to the United States of
America; who, as Special
Representative of
His Holiness*

POPE PIUS X,

*Brought to the Second American Catholic
Missionary Congress the encouragement
and blessing of our loved Pontiff.*

*It is a small acknowledgement of a debt
of gratitude now eight years old,
but which the passing years
can never repay.*

Opening Ceremonies

AT THE

Cathedral of the Holy Cross



THE Second American Catholic Missionary Congress was formally opened in the city of Boston, Massachusetts, Sunday, October 19, 1913, with Pontifical High Mass in the Cathedral of the Holy Cross, his Excellency Most Rev. John Bonzano, Papal Delegate to the United States, and personal representative of the Holy Father at the Congress, pontificating.

The scenes which preceded the opening of divine services on that memorable Sunday morning were such as will never be forgotten by the thousands who witnessed them. Long before 9 o'clock 50,000 people filled the various thoroughfares, surging along the line of the procession, and crowding the spacious Cathedral plaza.

Promptly at 9:30 o'clock, the procession, headed by cross bearer, thurifers, acolytes and, followed by the honor guard of one hundred and fifty members of the Bishop Cheverus Assembly, Fourth Degree Knights of Columbus, started to move toward the Cathedral, where the Knights formed a double line on either side of the entrance through which the procession passed. Then came the Cathedral surpliced sanctuary choir, seventy-five in number, directed by J. Frank Driscoll, which sang at intervals along Union Park and Washington streets; the students of St. John Seminary, one hundred strong, and the altar attendants.

The clergy of the Boston diocese and the visiting priests were next in line, the robes of the different orders diversifying the picture.



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Next came the Very Rev. Dr. Kelley, Vice Chairman of the Congress, with Very Rev. Dr. Burke, President of the Church Extension Society of Canada, and Provincials of religious orders, the Monsignori, the mitred Abbots, the Bishops in their handsome copes and mitres, and after these, the Archbishops, viz.—Archbishop Quigley of Chicago, Archbishop Blenk of New Orleans, Archbishop Bruchesi of Montreal, Archbishop McNeil of Toronto, Archbishop Christie of Oregon City, Archbishop Pitaval of Santa Fe, Archbishop Weber of Canada.

Then came the Cathedral Guild, headed by Harry P. Nawn and Judge Patrick M. Keating. Behind this delegation, all of whom were in full dress, was the Diocesan Council; Bishop Anderson in cope and mitre bringing this section to a close.

Then followed the subdeacon of the Mass, Rev. Neil A. Cronin; the deacon and assistant priest, Rev. M. J. Scanlan and Rev. Philip J. O'Donnell; the honorary deacons, Rev. Joseph F. McGlinchey and Rev. James J. Redican, director and assistant director of the Propagation of the Faith Society in Boston.

Then in his full Pontificals came the Papal Delegate, the Most Rev. Archbishop Bonzano, a striking figure, carrying the gold crozier, the insignia of the episcopal office.

The Delegate was preceded by his deacons of honor, and immediately behind him was his personal chaplain, Msgr. Cerretti, the auditor of the Papal Delegation at Washington.

Following came the suite of his Eminence, Cardinal O'Connell. First were the Boston laity, honored by Pope Pius X: Dr. John R. Slattery, physician in chief of St. Elizabeth's Hospital, a Knight of the Holy Sepulchre, in the magnificent costume of his Order, almost solid white, trimmed with gold and enamel, and over the suit flowing a long white cape with a red cross of the Holy Sepulchre; by his side walked Henry V. Cunningham, a Knight Commander of the Order of St. Gregory, and behind came two other Knights Commanders, James M. Prendergast and Dr. William A. Dunn.

Next in line were the Cardinal's attendants, Rt. Rev. Msgr. Arthur J. Teeling of Lynn and Rt. Rev. Msgr. William O'Brien of Lowell. Then came His Eminence, wearing his cappa magna, and imparting his blessing to the people. He was followed by his chaplain, Rev. Joseph F. Coppinger, P. R., and his gentleman of honor, Mr. William J. Dooley.



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The column closed with a detachment of six Fourth Degree Knights of Columbus and a few altar attendants. The procession finished entering the Cathedral at ten o'clock. While it was passing within to the altar and the allotted places in the auditorium, the Knights of Columbus Choral Society of about 150 voices, which also sang the music of the Mass, was singing the latest hymn written by His Eminence, the hymn to the Holy Cross. The choir was directed by Mr. Pio de Luca, the director of the Cathedral choir. The text of the Cardinal's hymn is ■■ follows:

THE CARDINAL'S HYMN.

O Sacred Cross! Oh, Holy Tree!
On which my blessed Savior died,
Teach my poor heart that mystery
Of my Redeemer crucified.

Refrain:

Cross of my Savior! Sacred Sign!
Lead me from sin to grace divine.

Teach me that Thou hast loved me so,
Sweet Lord, from all eternity,
That only such ■ death could show
The fulness of Thy love for me.

Cross of my Savior! Sacred Sign!
Teach me the penalty of sin;
Show me the path which Love Divine
Opens to heav'n, and lead me in.

From the first words of the Cardinal's hymn with its low sweet melody, the processional, to the majestic, joyous strains of "Viva Pio Decimo" and the Cardinal's hymn to the Holy Name of Jesus, the recessional, as they floated over the vast congregation at the Cathedral of the Holy Cross, at the Pontifical High Mass, that Sunday morning, there was enacted a scene of brilliance and significance never equalled by any other ceremonial, civic or ecclesiastical, on the continent of North America. It was the Pontifical High Mass with which Boston's great Catholic Missionary Congress was most fittingly begun. The celebrant was the special representative of the Holy Father, Pope Pius X, the Papal Delegate to the United States. His Eminence, the Cardinal,



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occupied his throne on the gospel side of the high altar, while Archbishops, Bishops, Mitred Abbots and Monsignori, numbering over one hundred, occupied seats within the sanctuary. Within the altar rail were also the seminarians from St. John's Seminary in Brighton, and the sanctuary choir.

Msgr. Splaine, rector of the Cathedral, had charge of the entire program in the church, and the exact precision with which everything moved was frequently commented upon by the visiting bishops and clergy.

When His Eminence had reached his throne within the sanctuary, the Papal Delegate, Most Rev. John Bonzano, at once began the celebration of the Pontifical High Mass. The officers of the Mass were as follows:

Assistant Priest, Rev. Philip J. O'Donnell, pastor of St. James' Church, Boston; Deacons of Honor, Rev. Joseph F. McGlinchey, D. D., Diocesan Director of the Propagation of the Faith Society, and Rev. James J. Redican, Assistant Diocesan Director; Deacon of the Mass, Rev. Michael J. Scanlan, Diocesan Director of Catholic Charities; Subdeacon, Rev. Neil A. Cronin, Ph. D.; Master of Ceremonies, Rt. Rev. Msgr. Michael J. Splaine, D. D., administrator of the Cathedral, Boston; Assistant Masters of Ceremony, Rev. William B. Finigan, Rev. Augustine F. Hickey, Supervisor of Schools, and Rev. John W. Culhane.

After the first gospel, His Eminence was divested of his cappa and, proceeding to the centre of the altar, preached the opening sermon of the Missionary Congress.

CARDINAL O'CONNELL'S SERMON.

"Lift up your eyes and see the countries, for they are white already to harvest."

WE open today a new chapter in the history of the expansion of the Church.

The Congress which we here inaugurate will by God's grace set in motion influences which will not die with the passing week, but which will go on in ever-widening circles until they touch the farthest shore of missionary effort with blessed and copious results. Not a struggling little flock in the least populated district of this broad continent but will find new hope, not a lone missionary working in the



HIS EMINENCE JAMES CARDINAL GIBBONS
Archbishop of Baltimore



Rt. Rev. JOS. SCHREMBS, D. D.
Bishop of Toledo



Rt. Rev. M. F. FALLON, O. M. I., D. D.
Bishop of London, Ont., Canada



Rt. Rev. D. J. DOUGHERTY, D. D.
Bishop of Jaro, Iloilo, P. I.



Most Rev. EMILE LEGAL, D. D.
Archbishop of Edmonton, Canada



most advanced outpost of the Church's farflung battle line but will take heart anew, when our message shall go forth that the vigorous Church in America is addressing herself to the problem of meeting the needs and opportunities of the vast mission field at home and abroad.

Boston is proud of the privilege of being the meeting place of a Congress so exalted in its purpose and so distinguished in its membership. A convention city whither men come for the discussion of every topic that can be of interest to man, she throws wide the gates of her hospitality to a gathering whose object is to spread to the ends of the earth the knowledge of Christ and the blessings of Christian civilization.

Catholic Boston bids you a thousand welcomes. The Church in Boston, which 100 years ago counted so few that they could be shepherded by those two apostolic sons of France, Cheverus and Matignon, both splendid types of the zealous missionary, now numbers 1,000,000 souls; and in their name, as in my own, I welcome all who have come here to take part in the deliberations of the Second Catholic Missionary Congress.

In a very special way I salute and welcome him who is the personal representative of the Holy Father, the Apostolic Delegate to the Church in the United States and the Papal Delegate to this Congress, His Excellency Msgr. Bonzano. May we not consider it a disposition of Divine Providence that the bearer of this exalted commission should himself be a missionary who has known the hardships and sacrifices of mission life in China and who later has presided over the missionary College of Propaganda in the Mother City of missionaries that in every age has sent forth her victorious soldiers of the cross to the remotest countries? Both from his own achievements in the cause of Christ and because he represents the loving, wise Apostolic father of Christendom, to whom our hearts are attached with unwavering loyalty, we shall draw from his presence in the Congress both inspiration and guidance.

I welcome to Boston the Archbishops and Bishops who, at much inconvenience to themselves, have put aside the pressing calls of their respective sees and have traveled, many of them, very long distances to give to the Congress the help of their counsel and influence.

I welcome the priests and the lay delegates and the heroes fresh from the mission fields, bearing the battle scars of long-sustained conflict.



Truly this is a Catholic Congress, with no sectional lines or racial prejudices. With holy emulation the voice of Canada and Mexico, of Porto Rico and the far-away Philippines, will join the voices from north, south, east and west of this mighty Republic, in discussion of the means best adapted for the attainment of an eminently Catholic end.

No narrow horizon hems in our outlook; it is as all-embracing as the commission given by Christ in the beginning of His Church: "Going, therefore, teach ye all Nations." "Preach the Gospel to every creature." The Negro and the Indian at our own doors; the Catholic families in out-of-the-way communities, struggling against great odds to keep the light of faith burning; the Filipino, to whom we owe a generous and watchful interest; the multitudinous Orient, the isles of the sea, the burning heart of Africa, the ice-ribbed circle of the North—there is no field where the children of men sit in darkness and spiritual hunger that is foreign to the deliberations and purpose of this Congress of men of God.

A gathering such as this serves two purposes: 1. It gives to the world a knowledge of the immense results obtained through the heroic labors of our missionaries, and makes known to a sympathetic public the needs and opportunities of the missions. 2. It fans into a more ardent and enduring flame the zeal of prelate, priest and people for the advancement of Christ's Kingdom and the conversion of the entire human race.

Mission labors and their results naturally fall into two great divisions—the home and the foreign field; and the activities in these two fields are happily embodied in two great societies organized among us, the Society for the Propagation of the Faith, and The Catholic Church Extension Society under whose auspices the present Congress is held.

The Catholic Church Extension Society is of recent arrival in the field, but through the energy, business acumen, power of organization and enlightened zeal of its promoters, it has accomplished amazing good in a few years. It is a genuine product of Catholic faith acting on the character and working with the typical methods of the New World; and it gives assurance for the future of marvelous results in the holy cause in which we are enlisted, when once a burning zeal for the triumph of Christ and the salvation of every soul shall have leavened the whole mass of Catholics in America.



HIS EMINENCE RAPHAEL CARDINAL MERRY DEL VAL,
Secretary of State to His Holiness Pope Pius X



Rt. Rev. M. LENIHAN, D. D.
Bishop of Great Falls



Rt. Rev. THOS. F. HICKEY, D. D.
Bishop of Rochester



Rt. Rev. ALEXANDER McGAVICK, D. D.
Auxiliary in Chicago



Rt. Rev. E. A. GARVEY, D. D.
Bishop of Altoona



The Church Extension Society grew out of the religious needs of thousands of isolated flocks scattered all over the broad expanse of North America. To give to these little congregations, too weak numerically and financially to do much for themselves, a place of worship where the Holy Sacrifice of the Mass might be offered and the word of God preached with becoming solemnity, was the first object of the Society. Today there are more than 700 chapels, centers of Catholic life, in places where, without the Society's aid, there would still be no recognized home for religion, and where Catholics worshipping in private dwellings or halls, ill-suited to the purpose, would yet lack that sense of pride in their faith and that boldness in its exercise, which are so helpful for the maintenance of fervent Catholic life in communities preponderatingly hostile or indifferent.

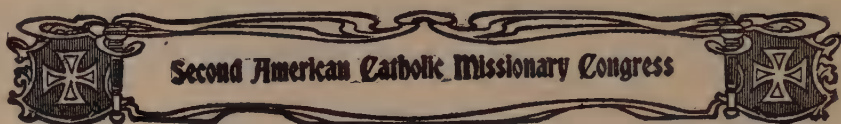
A novel and typically American development of the Chapel idea, the Chapel Car, brings the aid and comfort of religion to remote districts which as yet are without priest and church. And, by the testimony of the bishops in whose diocese this agency has been used, the happiest results have followed, not only among Catholics, but among non-Catholics as well, in the countryside blessed by the advent of the church on wheels.

The Motor Chapel is a further evolution of the Chapel Car and brings the missionary, Holy Mass and the sacraments where the railroad has not yet penetrated.

With the Chapel Car goes an aid sorely needed in sections where the Catholic Church is misunderstood and misrepresented, an abundant supply of books and pamphlets which expound the doctrines, practices and life of the Church as they are in truth. Over two million copies of such literature have been distributed by the Society, most of it free. As the Chapel Car goes into towns and villages where there never was a Catholic church, the importance of this work cannot be overestimated.

The distribution on a large scale of altar-supplies, vestments and church goods has brought joy to the heart of many a missionary and edification to many a tiny flock. A most useful department of the Society's charity has been the sending of financial aid to priests in poor missions, who with difficulty eke out from slender resources a bare subsistence.

The Society, remembering that it must be catholic in its sympathies, has reached a helping hand to Porto Rico and Alaska and has listened



to the urgent cry from the distant Philippines. Money has been sent for the missionaries and the orphans, and one gift made possible the building in the diocese of Jaro of a school of theology.

In its short existence, the Society has collected and distributed a million and a quarter of dollars. That it has not done more in our island possessions, where the need is so imperative and the harvest so abundant, is due to the great disproportion between the funds at command and the varied and vast necessities to be met on every side.

It must be one of the main purposes of the present Congress to awaken a more general interest among Catholic Americans in their brethren in the Philippines.

Shall we permit it to be said that, through the supineness and blind indifference of Catholics in the United States, the fair fruit of the toil and sweat and blood of Spanish missionaries, of their labors, sacrifices and solitudes of three centuries of progressive work over a vast territory, and in the face of tremendous difficulties, shall be blighted and even, in wide areas, threatened with destruction?

Shall we leave it to history to say that what the Church in Spain won at so heavy a cost, the Church in America has lightly surrendered?

When heretical sects, bent only upon despoiling the Church of her own, are pouring men and money without stint into the islands, to give to the natives a false education at the price of their Catholic faith, shall we stand idle spectators, and excuse our sloth with the plea that our home needs must absorb all our resources?

The cry of the Filipino today is in our ears; the parishes without priests, the extended districts which for years have been without the help of the sacraments, the ambitious youth who long for true education and opportunity under the guidance of the Mother Church that evangelized and civilized their ancestors, and that alone understands their needs and weaknesses—all look to us upon whom God in His Providence has placed the responsibility of their care. And if there be any large defection from the Church in the Philippines, if any considerable element of the rising generation learns through sectarian schools to despise the creed of their fathers, a just posterity will say it was not so much that they abandoned the Church as that the Catholics in the United States abandoned them.

The veteran international association for the furtherance of missionary effort in pagan and non-Catholic lands is the renowned So-



ciety for the Propagation of the Faith. It does not select or send out the missionary, but it supports by the prayers and alms of its members the missionaries chosen, trained and sent forth by the authorities of the Church.

Since its foundation in Lyons in 1822 it has been the abiding stay of the missionary the world over. The society is administered by two central councils—one in Lyons, the other in Paris—and all the work performed by their members is unpaid. At the beginning of each year the contributions from all the branches are forwarded to the central bureaux, and by them the total amount is divided among the missions of the earth, according to their extent and need.

Up to 1910, the society had disbursed nearly \$79,000,000, of which vast sum nearly \$11,000,000 had been sent to the missions in the Americas. Indeed, of the \$4,000 collected in the first year of the Society's existence, two-thirds were sent to Kentucky and Louisiana.

Well might the Fathers of the Third Plenary Council of Baltimore send to the directors of the Society the expression of their deep gratitude as well as their conviction that if the grain of mustard seed planted in the virgin soil of America had grown into a mighty tree, it was due, in large measure, to the generous and sustained help of the Society for the Propagation of the Faith.

I shall not be accused, I am sure, of a spirit of boastfulness if I say here that the work of this noble Society has taken deep root in the archdiocese of Boston. It is thoroughly organized in most of the parishes, and two of the priests of the archdiocese are detailed to supervise the work. So generally have the people responded that last year Boston contributed \$123,000, which, in proportion to its numbers, was a larger donation to the Society than that of any other diocese in the whole Catholic world.

No parish has found its revenue for local needs diminished by the contributions of the faithful to the mission cause; rather has the outlay brought a hundred blessings, not the least valuable of which are the gratitude and prayers of the missionaries themselves and of the souls they have brought from darkness and sin into the sunlight of truth and grace.

With justifiable pride I may say, too, that the new Seminary for Foreign Missions, which is to train American youth for "fields afar," is largely a development of the mission spirit that has grown up in



Boston with the spread of interest in the work of the Propagation of the Faith.

What was done for the Church in the United States by the Society for the Propagation of the Faith is the story of its rich harvest of souls in every missionary field. Less than 50 years after the foundation of the Society 80 missionary bishops went from the ends of the earth to sit in the Vatican Council, and every one of the dioceses they presided over was the outgrowth of aid that had come from the Society.

If, in marked contrast to the gloomy missionary outlook 100 years ago, the opening years of the 20th century glow with radiant hopes for the conversion of pagan Nations, the glorious advance is due very largely to the unfailing assistance of the Society.

The close of the 18th century saw the Church in desolation through wars and oppression. The failing ranks of the missionaries, unable to secure enough recruits because of the suppression of so many religious houses, were scarcely able to hold the countries already occupied.

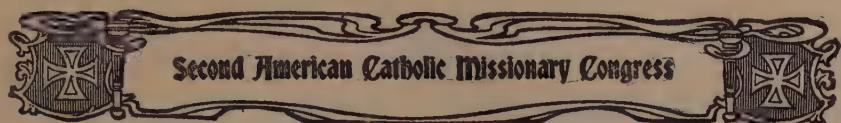
In 1800 there were in teeming India 475,000 Catholics governed by two Archbishops, two Bishops and two Vicars Apostolic. Today there are 1,700,000 Catholics, 27 Archbishops and Bishops and 1,336 priests. China had then but 202,000 Catholics. Today there are in China 1,200,000 Catholics with 1,379 missionaries, 631 native priests, 1,886 nuns and 8,000 catechists. As against 15,000 Catholics in Northern Africa and a few scattered settlements on the east coast, Africa today can show 3,391 missionaries and 1,003,667 Catholics.

It is the same story of triumphant achievement everywhere; the herculean labors and the heroic lives of our saintly missionaries have won in spite of obstacles apparently insuperable, and that the harvest is not incalculably greater is due to the relatively small number of the reapers. With greater aid from us their number will become greater.

Who is there among us who will not be moved to holy rivalry as he reads the record of the dearly bought victories of our devoted missionaries, both in the home and foreign field?

What bishop or priest is there whose heart does not expand with longing to supply, as far as he may, the many pressing needs which this Congress will make known to us? Who will not kindle with holy ambition as he sees spread out before his eyes the unique opportunities of the present hour charged with the fate of the future?

We need a Congress like this to take us up to the mountain top



of holy visions, whence we may see the kingdoms that should belong to Christ and yet are not His.

We are so immersed in the cares of our immediate mission, we see about us such opportunities for local improvement, so many needs in the little corner of the field we are sent to till, that naturally our views will be contracted and our aim parochial or provincial, unless we vividly recall to ourselves the nature of the commission which Christ has given to His Church—"Go teach all Nations."

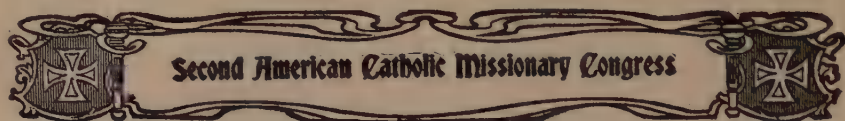
It is nothing less, as we know, than the conversion of the entire world; not a human creature, however remote from the confines of civilization or however sunk in ignorance or misery, lies outside that commission, and yet, 1,900 years after the birth of Christ, two-thirds of the human race do not know Him.

How shall they know and follow Jesus Christ and Him crucified unless He be preached to them? In St. Paul's words (Rom. X 13-14): "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in Whom they have not believed? Or how shall they believe in Him of Whom they have not heard? And how shall they hear without a preacher? And who shall preach unless he is sent?" And we may add: and how shall a preacher be sent, if the Christian World does not support him?

We are God's coadjutors, and the conversion of the world depends in great measure upon the efficacy of our co-operation. Zeal in our individual field will not excuse blindness to the needs of the Church Universal.

The most eager desire in the Sacred Heart of our Divine Saviour is that the light of His truth and the grace of His Sacraments shall be brought to all men. To whom shall He look for generous aid in the promotion of this end worthy of God's own self, if not to the young, vigorous, resourceful Church in America?

It has been the method of God's Providence in the progressive development of Christianity that when the faith had once been solidly established in a nation, that people in gratitude for the blessings it had received, should in turn work for the conversion of other races. So the Roman world once converted to Christ, sent out its apostolic missionaries to the barbarian nations of the North, and when each of these free, resolute peoples had bowed its head to the sweet yoke of Christ, with holy ardor it gave of its best for the conversion of neighboring countries.



So it was that not a century elapsed from the fifth to the eleventh that did not see the conversion of one or other of those peoples to which all the nations of modern Europe owe their origin.

When Europe had been made thoroughly Christian, the command to preach the Gospel to every creature sent apostolic men into Africa and the heart of Asia.

Who is there that does not know the story of the outpouring of missionary zeal that followed the discovery of America? A new era had opened for mankind and side by side with the daring of the discoverer and adventurer went the calm courage and sublime sacrifice of the missionary seeking new kingdoms for Christ.

If ever obligation rested upon a country to work wide and large for the salvation of souls, surely that solemn obligation rests upon the Church in America.

Our continent has been hallowed from the Canadian snow to the tropical luxuriance of Mexico with the blood of martyred missionaries who gave the red tide of their hearts' love that Christ might reign in this broad land supreme. We are the heirs of the labors and sacrifices of unnumbered saints and heroes! Our story is as proud and thrilling as that of any page in the long annals of the Church's triumphs. We are the children of men and women, themselves the descendants of martyrs, who crossed the broad Atlantic that they might find freedom for the exercise of their faith as well as opportunity for the development of their talents.

Every natural blessing has been ours—political freedom, just laws, open opportunity, democratic institutions in a continent of boundless resources, inhabited by a brave, ingenious, energetic and noble people.

In such environment what wonder that the growth of the Church here in a century should be one of the marvels of history! And at the very moment when the Church in America stands like a giant rejoicing to run his way, God opens opportunities for the spread of the Gospel, at home and abroad, such as have never before existed.

On every side obstacles that have blocked the successful preaching of the faith are disappearing. Implacable hatred, century-old mistrust, inveterate prejudices are melting under the warm influence of more intimate knowledge and closer relations of peoples. Steam and electricity have shortened the roads and lengthened the steps of man. Pekin is joined by iron ties with St. Petersburg and Paris. Asia from North to South is traversed by the railroad. In the domestic field



through the printed word the missionary may enter every home. The inventions of man God is using for the spread of His truth, just as the roads built by the victorious legions of Rome became the avenues for the triumphant progress of the Cross.

At such a crucial period in history, for the giant Church in America to hesitate to throw herself into the crusade for the conversion of the world, to walk with halting step, to give with niggard hand would be basely to betray a great trust imposed on her by God for the grand advance of the Kingdom of Christ.

"Lift up your eyes and see the countries white already to harvest." Thus speaks in appeal and command the Savior of men, at the opening of this Missionary Congress. Uncounted millions of our fellow-beings call to us. The court of heaven watches us. On, then, with the glorious crusade! Let not one of us shirk or falter. And may He who came to cast fire upon earth kindle in the Church in America a flame of burning zeal—an "ignis ardens"—that shall not die while there is a soul that does not know or accept the redeeming love of Jesus.

God is over us, ready with His almighty aid, Christ Jesus here on the altar cries again to us as to His first apostles, "Go—go and teach." Pius, Christ's Vicar, our beloved Father, present in his Legate's person, blesses our efforts. We have God—His Son—His Vicar with us. Let us unite then under their standard—God's work calls us. They who are of God will listen and follow. Let those who neither hear nor obey at least remember those awful words, "He who gathereth not, scattereth."

Let us think and feel only as men do who under a noble inspiration drop every consideration, but the greatness and grandeur of the enterprise. What large mind or big heart stoops to mere petty personal considerations in the presence of a sublime work like this? Who and where and why—what does it matter if the work is for God? Who is the head of this enterprise? Why, God. The command and commission are His—the souls are His, the grace is His. Where do we meet to consult and consider? Why, in His Church, which is the same everywhere, in Boston, or Paris, or Rome. What are the methods and means? Why, the same as when Christ walked in Galilee—charity and faith and holy hope, binding us all into unbreakable unity of love and zeal. And from afar, over the wide ocean, from holy Rome, comes the sweet paternal voice of our great white Father, our own be-



loved Pius—work together—be one—drop pettiness and personalities—be big and apostolic as Rome, as the Church is, and the God of all nations will bless you and all your works.

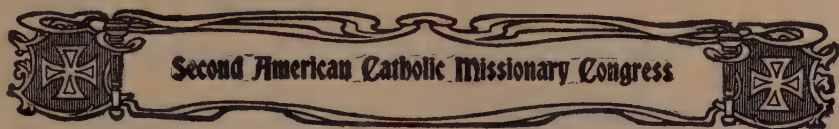
MUSIC PROGRAM.

The program of the music of the Mass was as follows:

Processional: Hymn to the Holy Cross.....	Cardinal O'Connell.
Ecce Sacerdos Magnus	Tersiana.
Sanctuary Choir.	
Introit: "Salve Sancta parens".....	G. Capocci.
Kyrie	F. Mattoni.
Gloria in excelsis Deo.....	F. Mattoni.
Knights of Columbus Choral Society.	
Gradual: "Benedicta et venerabilis".....	Haydn
Sanctuary Choir.	
Credo	F. Mattoni.
Knights of Columbus Choral Society.	
Offertory: "Ave Maria"	J. Benz.
Sanctuary Choir.	
Sanctus	F. Mattoni.
Knights of Columbus Choral Society.	
Agnus Dei	F. Mattoni.
Knights of Columbus Choral Society.	
Communion: "Beata viscera"	K. F. Pitsch.
Sanctuary Choir.	
"Dresden" Amen	
Sanctuary Choir.	
Oremus pro Pontifice Pio Decimo.....	
Sanctuary Choir.	
Hymn to the Pope	Gounod.
Knights of Columbus Choral Society.	
Recessional: Hymn to the Holy Name.....	Cardinal O'Connell.

At the conclusion of the Mass, the procession was reformed and passed down the main aisle of the Cathedral and back to the Cathedral rectory. As the column moved along His Eminence blessed the kneeling people and after reaching the rectory steps, he again bestowed his blessing on the crowd in the streets.

IN the evening at 7:30 o'clock, Pontifical Vespers were sung, with the Most Rev. Neil McNeil, D. D., Archbishop of Toronto—and Chancellor of the Catholic Church Extension Society of Canada, pontificating. Rt. Rev. M. J. Splaine, D. D., was the Assistant Priest, and Rev. Joseph F. McGlinchey, D. D., and Rev. James J. Redican, were Deacons of Honor. Rev. M. J. Scanlan, S. T. L. was Deacon, and Rev. Cornelius A. Cronin, Ph. D., Subdeacon. Rev. W. B. Finigan was Master of Ceremonies. The sermon was preached by the Rt. Rev. M. F. Fallon, D. D., Bishop of London, Ontario.



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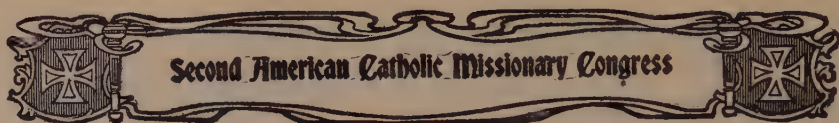
BISHOP FALLON'S SERMON.

"Christ loved the Church and delivered Himself up for it that He might sanctify it; . . . that He might present it to Himself a glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." (Epistle of St. Paul to the Ephesians, Chap. V., 25th and 27th verses.)

YOUR Eminence, My Lord Archbishop, Reverend Fathers, and Dearly Beloved Brethren: It is no exaggeration to declare that the eyes of the American continent are fixed on New England during the present week. An event of momentous importance is taking place in this great capital of Massachusetts. Under the presidency of ■ Prince of the Church, with the assistance of ■ large number of Archbishops, Bishops, Prelates and Priests, ■■ well as an enormous concourse of the faithful laity, there is being held the Second American Catholic Missionary Congress. The reasonable curiosity of those who are not Catholics propounds quite naturally the question: "What is the meaning of this concerted movement?" What are its objects? What are the reasons that dictate it? What are the motives underneath and behind it? To give a frank, fair, straightforward answer to ■ frank, fair, straightforward question, if such it be, is the purpose of my remarks.

The redemption of Jesus Christ was destined to reach the whole human race. When the appalling cry "It is Consummated" resounded from the hill of Calvary, though the justice of God was satisfied, the work of Christ was not completed. Our Saviour's death was the universal cause of our salvation; its efficacy, however, was suspended so long as its merits were not definitely applied to each one of us. It stands to reason that before this definite application could be made, it was necessary that we should be instructed in the mystery of our redemption and in all the truths pertaining thereto. Even after this application had been made to us, if the efficaciousness of the redemption were to be preserved, it could only be so through a perpetual assistance by which our native weakness should be furnished with all the aids necessary to restrain the powers of evil and to repair their ravages.

Now it is unquestionable that by His absolute power Christ might have put Himself in direct relation with each one of us and have completed His work in our souls without the necessity of anything **SAVE OUR**

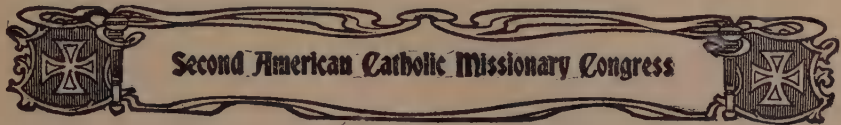


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secret participation in His merciful operations. But in point of fact it was not thus that He determined that the fruits of His sacrifice should be applied. In His divine plan the redeemed were to become the object of a new and sublime creation, of a spiritual world destined to cover the earth and to proclaim the glories of its Author. This creation, this spiritual world, was His Church. During His earthly career our Blessed Lord plainly indicated His intention of establishing it on an indestructible basis. "I will build My church," said He, "and the gates of hell shall not prevail against it." And when He delivered Himself up to death He made Himself a willing offering for His beloved Church. It was His glorious Church that was to come forth pure and immaculate from His bleeding wounds. "Christ loved the Church and delivered Himself up for it that He might sanctify it; that He might present it to Himself a glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish."

To fully realize the redemption of Christ one must be well acquainted with the spiritual, religious, supernatural society which He established to make practical the merits of His sacrifice and to complete His work of salvation. Nor can anyone enjoy the fruits of redemption and its blessings unless he belongs, in some manner, to that society established by Christ. Certainly I have no intention of denying that the Church is invisible, or that millions of mankind may well come within the scheme of salvation by belonging to the invisible soul of the Church, and to it alone. But I assert that this Church, like the human soul, is made for a body and cannot exist without it; and that Jesus Christ founded in fact an external society, a visible Church within which the invisible Church is hidden and operates. In the plans of God all is harmony. His wisdom bestows upon each of His creatures that which the nature of the creature calls for. In virtue of this principle Jesus Christ owed it to Himself and to us to establish a visible Church.

This Church is the natural continuation of the sublime act by which the Word of God was made Man and appeared unto us. The Second Person of the Blessed Trinity assumed our nature and was made flesh. In His flesh we saw Him, through His flesh we heard Him. By His flesh He sacrificed Himself in the presence of the whole world for the salvation of mankind. Is it reasonable to suppose that this sublime manifestation should be suddenly interrupted, and that



the work of the Incarnation, so visible up to Calvary and the Ascension, should be continued in the darkness of the invisible? Shall we have the deceptive shadow after the fulness of light? To put forth such a supposition would destroy the harmony of the divine plan. It would do more. It would destroy the justice of God. In the Incarnation the Son of God emptied Himself to the uttermost depths. But the justice of His heavenly Father could not permit Him to remain in that state of humiliation. There was due to Him a glory proportionate to His abasement, and in the same order. The humiliation was visible, so likewise must be the glory. But you will perhaps say this glory is found in the Resurrection. Let the Resurrection then be visible to all, let the Risen Christ remain here below and show Himself visibly and constantly to those whom He has redeemed. If, however, He go away, justice proclaims that there must remain behind Him a glorious manifestation worthy of His divine person and of His equally divine work. It is by the visible prolongation of their influence that the great benefactors of humanity triumph over death and the grave. Shall Christ the Redeemer be deprived of this honor? It cannot be. Since He judged it fit to disappear from the eyes of mankind after His resurrection, He must find His just meed of triumph and of glory in an external society, so strongly established, so profoundly penetrated with His spirit and His life, so beautiful, so grand, so noble, so indestructible, that the world, in looking at it, may and must say, "It is Christ Who founded that marvellous work; it is Christ Who is the life and inspiration of that wonderful organism; therefore, Christ is God." In this manner the plan of God unfolds itself harmoniously. Christ having once manifested Himself to mankind, remains visible forever, and the world, before which and for which He humbled Himself, repays in glory the debt of humiliation.

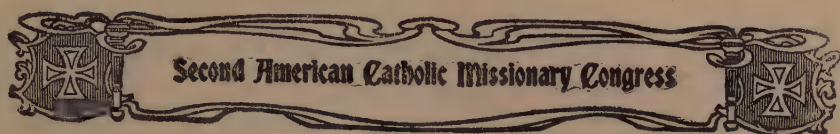
It is evident, therefore, that Christ owed it to Himself that His Church should be visible. It is quite as evident, also, that the exigencies of our nature call for a visible Church. Our bodies, not less than our souls, must not be strangers to the effects of the Redemption. Sin enters by our senses; our senses must likewise be the gates of grace. It is through our senses that we acquire all natural knowledge; our senses likewise must serve us for the acquisition of those divine truths



Hence it is by sensible signs that we are delivered and preserved from sin, and by external teaching that we are instructed in all supernatural truths. Sensible signs and external teachings necessarily impose the existence of an external and visible society.

It is equally evident that this visible society is called for by our ordinary habits and our natural instincts. Man is a social being; wherever we meet him it is in the company of his fellows; solitude weighs upon him and he seeks the association wherein he finds a remedy for his weakness, a rivalry which produces the development and perfection of his faculties and his work, and objects upon which he may bestow the good that is in him and which he naturally desires to share with others. In the natural order it is society which stimulates and develops all effort; society is the mother of progress. Is it credible that in the supernatural order there is no need of stimulation or development, no progress to be realized, no weakness to be aided, no Christian virtue to be perfected, no wealth of divine graces to be communicated? It is not credible. Man is a social being in the natural order; he is a social being likewise in the order of grace. In determining the effects of the Redemption Christ did not desire to run counter to the designs and tendencies of human nature; rather was it His plan to crown the splendid edifice of human society by a Divine Society, an external and visible Church.

It was no mere fancy that filled the mind of Christ when He said, "I will build My Church." It was His plain intention to found a visible organization and all the preparations He made only tend to render this intention manifest. He grouped around Him His apostles; He instructed them; He made them sharers of His authority and His power; He sent them first into the cities of Judea; He asked them to give an account of their mission; He chose and named their chief; He gave them helpers; He formed with touching solicitude the first and typical group which He tenderly called His "little flock." Everything points to the formation of a social, external and visible body. The names He gives it, the powers He confers upon it, the mission He confides to it, all indicate its character. He calls His Church a sheepfold where all the sheep are gathered together under the one Shepherd, a field where good and bad grain grow side by side; a banquet to which are invited all classes of people; a net that gathers in all kinds of fishes; the Kingdom of God open to all the people of the world. He gives to His Church the power of judgment from which there is no

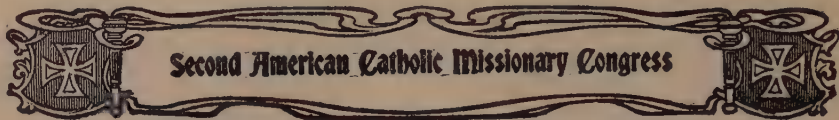


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appeal: "If thy brother offend thee, tell it to the Church. If he will not hear the Church let him be to thee as a heathen and a publican," and He immediately adds, "Whatsoever thou shalt bind upon earth it shall be bound also in heaven, and whatsoever thou shalt loose upon earth it shall be loosed also in heaven." Christ changed the Church of the Old Law into that which is prefigured, prophesied and awaited, namely, the Church of the New Law. He gave substance where there had been only shadow, reality took the place of promise, hope became fulfillment, the imperfect was made perfect. "It is well for you that I go, for if I go not the Holy Ghost, the Spirit of Truth, will not come; but when I go I will send Him, and He will teach you all truth and remain with you forever."

This conception of the Church explains the loyalty, the love and the obedience of Catholics towards their holy mother. This view of Christ's mystical Body is the life of the apostolic spirit; it prompts every effort either by the individual Catholic or by organizations within the Church or by the whole corporate unit towards the including of all mankind within its sacred fold. In the eyes of the Catholic, the Church belongs to God; were it man's then might he traffic with it; at will make large its functions or contract them; serve it or sell; worship or crucify; but because the Catholic is but one individual cell in the living divine body, he must think of it, look upon it, speak of it, act towards it as he would with regard to the very Person of Jesus Christ Himself. Quite naturally and without exaggeration he declares in the words of St. Paul, "I live, yet it is no longer I that live; it is Christ that liveth in me." The same divine Person who healed the sick, as a very distinguished convert author puts it "and raised the dead, is still active on this earth and is far more real and far more accessible than if He were thought merely to reign in a far distant Heaven and not to be actually present on this earth." Since then the Catholic claims to possess Christ in what may be called his Church body, the same authority is attributed by him, and the same obedience rendered, to the voice of the Church as to the voice of Christ Himself. And he says without the slightest intellectual trouble: "He that heareth you, heareth Me. As My Father sent Me even so send I you."

This Missionary Congress is a simple consequence of Catholic principles, and from these principles there follows the answer to the question, "What does this movement mean?" It means that we propose to make this North American continent Catholic; to bring Amer-



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ica to Jesus Christ through the divine doctrines of the Catholic Church, and under the supreme spiritual shepherdship of the Pope of Rome. We rely on nothing but prayer and work, the power of Truth and the grace of God. There is no secret about our purpose; we have no hidden methods. Let those stop us who can. Opposition we shall certainly have; persecution, perhaps. No blood has yet bedewed the fair fields of the Catholic Church in America; but it nevertheless still remains true that the blood of martyrs is the seed of Christians. We have changed, or we think we have changed, a great many things in this new world. But fundamental principles are immutable. The soil of the native land of the forefathers of American Catholics was fertilized by bloodshed in defence of the truths of Christianity. Let Ireland and England, Germany and Poland bear witness to the truth of this assertion. And if dark days should come and persecution rage, it is quite within reason to assume that the children of martyrs will not be unworthy of their ancestors in the faith. It would, however, be a strange perversion of our most cherished political dogma if, in this year of grace, 1913, sixteen centuries after the granting of civil and religious liberty to the Church by the Emperor Constantine, we were to be hindered in our rights as free men or menaced with persecution because of our efforts to realize the wish of the Saviour that there should be One fold and One Shepherd. We commend, to those who think of hindering us, the instance described in the Acts of the Apostles: "Then an officer went and brought the apostles without violence, for they feared the people lest they should be stoned. And when they had brought them they set them before the council and the high priest asked them saying, 'We commanded you that you should not teach in the name of Jesus, and behold you have filled Jerusalem with your doctrine, and you have a mind to bring the blood of this Man upon us.' But Peter and the Apostles answering said: 'We ought to obey God rather than men. The God of our fathers has raised up Jesus whom you put to death, hanging Him upon a tree.' When they had heard these things they were cut to the heart, and they thought to put them to death. But one of the council rising up, named Gamaliel, a doctor of the Law, respected by all the people, commanded the Apostles to be put forth a little while, and he said: 'Ye men of Israel, take heed to yourselves what you intend to do as touching these men. I say to you; Refrain from these men and let them alone; for if this work be of

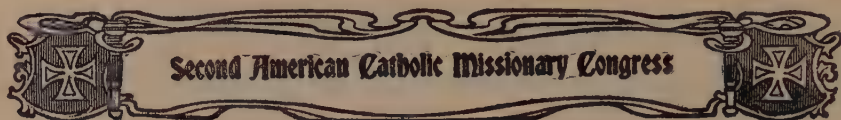


man it will come to naught, but if it be of God, you cannot overthrow it, lest perhaps you be found to fight even against God.' "

The practical obligation of co-operating in the work of making this country Catholic rests with solemn force on every member of the visible body of the Church. It binds the eminent Cardinals who stand at the head of the American Hierarchy; it is an obligation upon every right reverend bishop who directs the destinies of a diocese, and who is the bishop, not of the Catholics alone, but of non-Catholics as well; it will form a solemn part of the judgment before the tribunal of God of every pastor in charge of souls; it is the business of the nun in her cloister, of the sister in her class room, of the hermit in his solitude, of the apostolic missionary in his search for the sheep that have gone astray. It is the duty of the highest as well as of the humblest of the laity; it is an obligation from which there is no escape with safety, neither for the Prince of the Church in his purple and his palace, nor for the peasant of the church in the humility of his cottage. "For we were all baptized in the one body, and the body is one though it hath many members, and all the members, though many, are one body in Christ."

"If the foot should say, because I ~~am~~ not the hand I am not of the body, is it therefore not of the body? And if the ear should say, because I am not the eye I am not of the body, is it therefore not of the body? If the whole body were the eye, where would be the hearing?" "There are many members, indeed, yet one body, and the eye cannot say to the hand, I need not thy help, nor again the head to the feet, I have no need of you. . . . Now, indeed, you are the body of Christ."

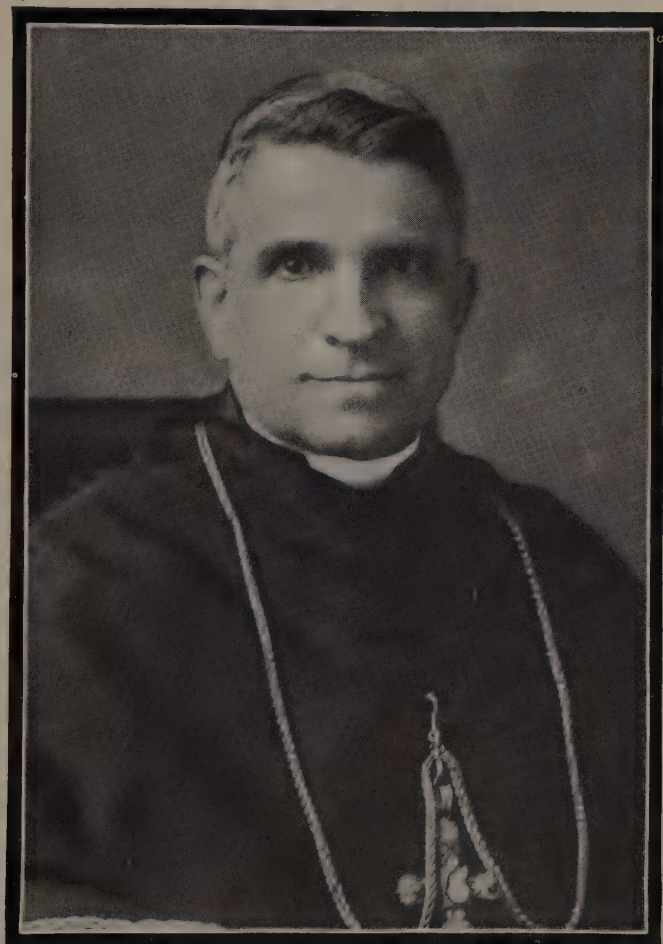
This Missionary Congress invites the whole American continent to listen to its message. "A certain man made a great supper and invited many. And he sent his servants to say to them that were invited that they should come, and they began all at once to make excuse. The first said to him: I have bought a farm and I must needs go out and see it; I pray thee hold me excused. And another said, I have bought five yoke of oxen and I go to try them; I pray thee hold me excused. And another said, I married a wife and therefore I cannot come. Then the Master of the house being angry said to His servants: Go out quickly into the streets and lanes of the city, and bring in hither the poor and the feeble and the lame and the blind. And the servants said, Lord it is done as thou hast commanded and yet there



is room. And the Lord said to the servants, Go out into the highways and hedges, and compel them to come in, that my house may be filled."

The application of this parable is perfectly evident in the present circumstances. It has a two-fold meaning. In the first place it teaches that there are no outcasts from Catholicity save those who deliberately exclude themselves. The maimed, the blind, the vagrant, the destitute, the criminal, all are invited; bold sinners in the streets, secret and shamefaced sinners in the lanes, proud sinners in the highways, and woebegone sinners by the hedges, all are to be compelled to enter. It follows then that we have need of every apostolic influence to accomplish this mission of divine mercy. There is a call for apostolic men who shall forget themselves completely in the service of God. There is as much appropriateness in covering our railroad tracks with chapel cars as with freight cars; Catholic Salvation Armies are as much required as other armies that make a pastime of butchering humankind; preachers of the word of God should find as warm a welcome on the street corners and in the public squares as blasphemers of the name of God.

The second lesson to be drawn from this parable is no less striking than the first. The day of excuses is not more acceptable now than when men said, "I have bought a farm or a yoke of oxen or have married a wife," and offered these paltry reasons as a flimsy excuse for dilatoriness or refusal. The rich may offer these excuses, material interests, financial concerns, social ambitions may engross them, but they stand self-condemned. They, more than any others in the times in which we live, owe the duty of sympathetic support to this great Catholic missionary movement, that has for its object to make the doctrines of the Church of Christ the accepted gospel of the people of this continent. It has been my lot to work as a priest during the past eighteen years in more than half the states of the American Union, and in almost every province of the Dominion of Canada. In this matter I have had personal experience, and I know whereof I speak. There is not one spot in these two great countries where the harvest is not enormous, where the fields are not white, where the means are not inadequate, and where the laborers are not too few. In some places it is the scattered settlers; in others the numerous immigrants; in others still the congested districts of the great city. But wherever it be, and whatever the conditions, the duty and the obligation rest upon you.



His Eminence, SEBASTIAN CARDINAL MARTINELLI,
Cardinal Protector of The Catholic Church Extension Society



Rt. Rev. J. M. KOUDELKA, D. D.
Bishop of Superior



Rt. Rev. CHAS. J. O'REILLY, D. D.
Bishop of Baker City



Rt. Rev. JOSEPH J. FOX, D. D.
Bishop of Green Bay



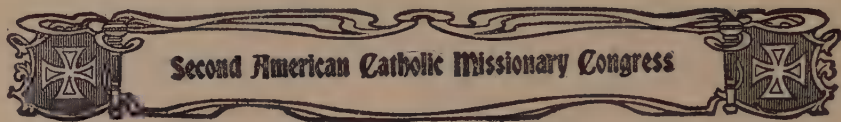
Rt. Rev. H. P. NORTHRUP, D. D.
Bishop of Charleston



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Catholicity you say is your joy and pride; let it not be an empty pride nor a hollow joy. You open your lips daily to say "Thy Kingdom Come." Let not these words be without a practical meaning in your hearts and in your lives. You see before you the pathetic figure of the Savior. He says, "Go, teach all nations, preach the gospel to every creature." If you stand idly and unhelping by, you are making a mockery of His command. You hear His voice saying, "Other sheep I have that are not of this fold; them also must I bring, and they shall hear My voice, and there shall be one fold and one shepherd." If the cry of Christ does not inspire you to help in one way or another the apostolic missionary spirit; if you do not feel an uncontrollable desire to lend your practical aid in the solution of the great spiritual questions that confront us, then is your faith vain and your profession vain, and you are no better than sounding brass and tinkling cymbals.

SPECIAL services were held in almost all the parish churches of the diocese on Sunday. At the various Masses sermons on the Congress and the work of the missions in America and "the field afar" were delivered and in the evening in many churches Solemn Pontifical Vespers were celebrated by visiting prelates, many of whom also preached, while other discourses were given by eloquent priests from various parts of the country. Large congregations attended each of the services, the laity of the diocese thus again demonstrating their practical interest in the great work of converting the heathen in foreign lands and reclaiming the children of the Church in America who were in danger of being lost through the lack of priests and churches, especially in the far West and South.



Second American Catholic Missionary Congress

PROCEEDINGS.

SECOND AMERICAN CATHOLIC MISSIONARY CONGRESS,
BOSTON, MASSACHUSETTS, OCTOBER 20-22, 1913.

Symphony Hall, Boston, Mass., October 20, 1913.



VERY REVEREND FRANCIS C. KELLEY, Vice-Chairman: The Congress will now come to order. His Grace, The Archbishop of Montreal, will offer prayer.
Opening Prayer by Archbishop Bruchesi.

THE VICE CHAIRMAN: Your Eminence, in the name of The Catholic Church Extension Society, I have the honor to turn over to you this gavel as the Presiding General Chairman of this Congress. (Applause.)

HIS EMINENCE, WILLIAM CARDINAL O'CONNELL: The great Congress is already open. The most significant fact or event or circumstance attached to any Catholic meeting is the presence, either in person or by representative or by word or message, of the Great Chief Pastor of Christendom. What he blesses, God blesses, and the results are bound to be rich in fruitful harvest.

We thank most profoundly our beloved Holy Father for sending us, since he could not come himself—would to God that he might—(applause) his own personal representative, His Excellency, our beloved Apostolic Delegate, Monsignor Bonzano, and certainly no choice could be more felicitous or more full of meaning, for he knows himself what the needs of the missions are,—he has lived among them—and realizes them more than most of us who have not been privileged or, perhaps, have not been raised to the high vocation which was his, to be in fact and in deed a missionary among the foreign pagans themselves.

In his short stay among us he has won all our hearts, our affection and our admiration (applause) for his gentleness of character, his firmness of mind and heart to bear up well under the enormous responsibilities which weigh upon his sacred office in this extensive country. So this Congress will bear the stamp and seal of approval of our beloved Holy Father, whose personal representative I now, without further introduction, beg to present,—His Excellency,—the Delegate Apostolic. (Applause.)



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ADDRESS

BY HIS EXCELLENCY, THE MOST REVEREND JOHN BONZANO, D. D.
APOSTOLIC DELEGATE TO THE UNITED STATES AND SPECIAL DELEGATE TO
THIS CONGRESS.

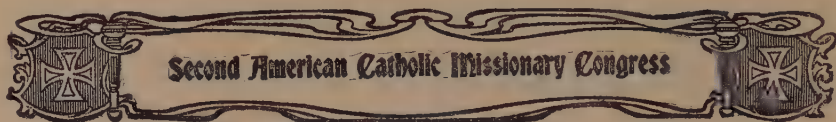
YOUR Eminence, Most Reverend, Very Reverend and Reverend Fathers, dear Friends in Christ: Our Holy Father Pius X, whose glorious pontificate began and continues under the inspiring desire of "Restoring all thing in Christ," having commissioned me to be his special representative to this Second American Catholic Missionary Congress, it is my honor and my pleasing duty to greet you in his well-loved name. It is my duty, also, to praise the zeal and devotion of those who, under the protection of Your Eminence and under the auspices of The Catholic Church Extension Society, have gathered here to study and to plan for the extension of Christ's Kingdom on earth. It is also my duty to encourage all the workers in this great cause of missions, and from the fullness of the heart of our Holy Father to impart the Apostolic Blessing.

How glad I am to be the bearer of these gifts no words of mine can properly express. The message of a Pope who loves the cause of missions is a happy burden to place upon a delegate who, in his own humble way, has tried to love them well, both, when as a missionary in China he announced the tidings of the gospel to those who "sit in darkness and in the shadow of death," and when, as rector of the College of the Propaganda at Rome, he prepared young candidates for apostolic duties.

No pleasure, therefore, has come to me greater than this pleasure; none greater can come in the future, unless it be a recurrence of such an out-pouring of zeal for the salvation of souls.

It is most fitting that there should be at this Congress a special representative of the See of Peter, the center of Catholic unity, that source of Catholic inspiration, that great encourager of every work which concerns itself with the spread of Christ's Kingdom: for the very existence of the Holy See is especially to keep and guard the missionary character of the Church of Christ, whose work is to "Teach all nations," and with whom Christ remains "Until the end of time."

It was to Rome that the Prince of the Apostles came to establish his Chair and from that city as a center to dispatch the messengers of the gospel to the uttermost parts of the earth. The Patricks, the Augustines, the Bonifaces, the Xaviers and a thousand other saintly



missionaries had Rome's inspiration for their glory, Rome's safeguard on their teachings, Rome's prayers for their efforts and Rome's blessing on their successes.

Today, again, as in every age of the Church, it is Rome that assures us that the one certain gauge of victory, the one staff in affliction, the one unfailing promise of permanent glory to any people is in its obedience to the command of Christ to go forth and announce His Word.

Young, vigorous and strong in the might of a great faith, firm in the strength of a great hope, full to the bursting of a wonderful charity the Church in America stands on the threshold of her greatest opportunity. She begins her missionary era standing ready, even in her youth, to fill every gap that irreligion may make in the ranks of the Soldiers of the Cross. Reinforcing herself at home through the energetic and blessed work of The Catholic Church Extension Society, she is even now preparing to give her flesh and blood, as well as her treasure, to the work of the missions in foreign lands. God speed the day when generous America will send many of her own sons to work in her own name and light the way for the coming of the cross of Christ.

I congratulate Your Eminence who has fostered this Congress and who has welcomed it to your home and your heart; I thank you for the encouragement which you have given to this movement to advance the cause of missions. (Applause.) I congratulate the Most Reverend Archbishop of Chicago (applause), the Chancellor of the Society which has made this gathering possible. For eight years he has been the champion of the holy cause and the protector of an organization blessed by the Holy Father (applause) which has done, persistent, great and unselfish good. The consoling fruits that he has accomplished by his labor in the past are an assurance of his success in the future.

I greet and thank the Most Reverend Archbishops, the Right Reverend Bishops, the zealous priests and the good laity who are here to testify their interest in this Congress. To all, and particularly to the Very Reverend President of the Society and its officers, and to his collaborators (applause) I pledge again our Holy Father's loving interest, his promise of ever increasing encouragement; and I give in his name to all who are here present, as well as to the benefactors and friends of this Congress everywhere, the Apostolic Benediction. (Applause.)



Most Rev. JAMES E. QUIGLEY, D. D.,
Archbishop of Chicago; Chancellor and Chairman of the Board of Governors
of The Catholic Church Extension Society



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A convention or a congress assembled for any purpose justifies itself when it can so effectively resolve to exist as to perpetuate itself in the face of difficulties.

Among the resolutions passed at the First American Missionary Congress was this one: "Resolved, that the First American Missionary Congress approves, and does hereby approve and ratify, the action of The Catholic Church Extension Society in convoking this Congress for the purpose of considering the missionary problems in America. We congratulate them on its successful organization, intelligent deliberations and important results. We further express the earnest wish that it become a permanent institution in the Church to be convoked from time to time at regular intervals and in different centers through the medium of the same Catholic Church Extension Society."

The morning after the adjournment of the First Congress in Chicago it was freely and generally referred to as the last American Catholic Missionary Congress. The East had suddenly faced around to the West and frowned upon us for daring to usurp its time honored right to inaugurate things in the Church of America. (Laughter and applause.) The great, old line and old time missionary societies viewed with alarm The Catholic Church Extension Society, the Joseph amongst them, attempting to do such things independently of their initiative; but it was a case of exoriare aliquis, and The Catholic Church Extension Society had taken the momentous step.

Today we have that First Congress re-assembled with the especially appointed representative of our Holy Father in the person of our Apostolic Delegate, the Most Rev. John Bonzano, (applause) a missionary himself, (applause) in attendance, and the blessing of our Holy Father ringing out clear upon it and its deliberations. (Applause.)

We have an increased attendance of bishops, priests and laymen under the most cordial patronage and enjoying the magnificent hospitality of an old time friend of this movement, now a Prince of the Church, one who stood by it faithfully in a day of trial, His Eminence, (great applause) Cardinal O'Connell of this great See of Boston.

Boston and Chicago know one another from of old. (Applause.) When Chicago was destroyed by fire in 1871, Boston money rebuilt it, (applause and laughter) and never was Boston money better employed. (Applause and laughter.) Never did Boston money bring better return to Boston. (Applause and laughter.).



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In like manner, never was support of any movement more eagerly accepted, more gratefully remembered than Boston's support of The Catholic Church Extension Society in its beginning, and in its organization of the First American Catholic Missionary Congress, and in the days that followed. Those days of difficulty are now swallowed up, thank God, in the oblivion of a better feeling indicative of almost universal acknowledgment of the vital importance of a nation-wide, united action on the part of the Catholic hierarchy, clergy, and people in behalf of the missions of the Church. The further acknowledgment of it is the object, as you all know, of this Second Congress.

Now we can calmly look back upon the First Congress and estimate the influence for advancement which it exercised in the cause of the missions. What was its object? To crystallize the missionary sentiment now being awakened in the Catholic clergy and people of the United States to the end that all may realize their common duty of preserving and extending the Church of God; to study missionary conditions and plan for improvement, to pledge to our Holy Father America's loyal support and active co-operation in the mighty task of "Restoring all things in Christ." (Applause.).

I may say without exaggeration that up to the time of the holding of the First Congress, the extent and the needs of our missions, home and foreign, had not been sufficiently placed before our clergy and people. They had, as a body, a vague knowledge of them, it is true, but a knowledge not sufficient to interest them greatly. The First Congress did much to replace this vague and indefinite knowledge with clearer ideas of the vast extent of this department of Church work. As a result every branch of it has taken on new life amongst us, and the increase of general interest is most gratifying. To revive this interest, to preserve it, to keep it from lagging, these Missionary Congresses are in a way most useful, or even absolutely necessary. To note the development from time to time of any undertaking and to apply to it new experiences are things essential to the continuance of its progress.

During the past five years much has been discovered in the missionary field throughout the world which was not known to the First Congress. The agencies at work are now adopting new methods, the needs of the different fields are better understood, the limitation of their territories is better defined, the character of the various agencies at work, and their successes, are better known, while new agencies are entering the field as helpers in the great work.

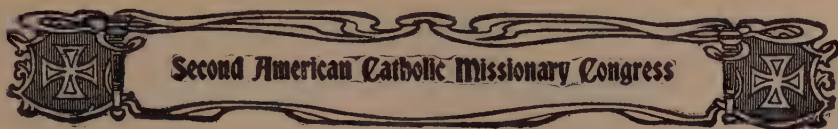


Taking all in all, we are better able today to plan for the future than we were five years ago. We have the advantage of an aroused public sentiment which manifests itself everywhere, so that the proceedings and conclusions of this Second Congress, be they confirmatory or corrective of those of the First Congress, will be more universally heeded by our people.

The object, then, of this Second Congress is to take steps to enlighten as effectively as possible all our people upon the mission work of the Church at home and abroad to such an extent that every Catholic man, woman and child shall know what the Church is doing everywhere, with what success or failure, for the propagation and preservation of our holy faith, what agencies and societies are doing the work under her guidance and in her name, what methods are being employed to carry it on.

The knowledge of these three points is fundamentally required before we can expect our people to fulfill intelligently their religious obligations towards the missions. Without a clear knowledge of these things they will contribute when called upon, it is true, but without interest; certainly, without that enthusiasm which should animate them in so holy a cause. On the other hand, I take it for granted that, when our people are sufficiently enlightened upon the subject of the missions of the Church at home and abroad, as day follows night, helpfulness will follow this knowledge.

Why is it, when a missionary appears in our pulpits before our congregations with his story of his particular mission, be it home or foreign, that his appeal at once touches the hearts of his hearers and calls forth instant and generous response? Is it not because of the special, exact knowledge that comes from the concrete story of the conditions, hardships, sacrifices and triumphs of the mission in question? Most certainly. But, you will say, this knowledge is already furnished to our people through the many periodicals and other publications issued by the various societies in charge of collecting funds. Would that this were so. How many read these periodicals? How many of our best and most generous Catholics cannot read them, because they are not in the language of their nationality? Do we, who profess to be devoted to the missions, read them ourselves? If this meeting were to be resolved into a missionary catechism class, how many of us could stand up and give an intelligent account of the Indian Missions in this country, their location, their number, their condition, the work that is being done among them, and by whom, and their relations to the National Government? How many of us could tell the ecclesiastical provinces, dioceses and vicariates of China, India and Africa and the missionary conditions in these countries?



What is true of the general lack of knowledge of missions in foreign lands is also true in regard to the home missions among the colored people in the South, among the Mexican Catholics in the Southwest, and among the Catholic settlers and pioneers in the West and Northwest, not to say anything of the mission work being done among the hundreds of thousands of immigrants flowing in upon us in our large cities. We have a vague knowledge of these mission fields, it is true, but vague knowledge will never generate such interest as moves the heart or opens the pocketbook.

The great question, then is: How can this exact, concrete knowledge of the missions be imparted to our people as universally and as effectively as is necessary?

I would answer this question by suggesting that our schools of all grades and kinds, our churches and our homes be made more and more the theatres for the dissemination of this missionary information. How this can best be done must be left to those actively engaged in the work of promoting the missions.

In the past the school, the home and the church have been used for the purpose of diffusing a knowledge of the missions, with most excellent results. In the parochial schools of the country thousands of dollars have been collected, and are collected, from the children for the propagation of the Faith through the Society of the Holy Childhood, and no doubt the children are moved to contribute by the stories of the missions as told them by their teachers whereby their tender hearts are warmed to sympathy for the far-off missionary. But is there no way by which the story of the workers of the missions may be introduced into and made a part of the curriculum of our schools as a regular branch of study? Can not some one be found to compile a textbook for this branch of study? How entertaining it could be made for old and young can easily be imagined; and above all, how accurate and detailed the knowledge of the missions so imparted would be. There would be charts, describing the various mission fields, their population, the number of Catholics, the various mission stations, the missionary in charge, the history of each individual mission field, its vicissitudes and prospects for the future. It would be wise to divide the whole work into two sections, one on home missions, and the other on foreign missions, still more interesting because more remote and less known.

I need not say more upon the usefulness of such a branch of study in our schools, nor endeavor to show you how surely it would result in a more thorough and clearer knowledge among all our people of the missions and their fortunes. Such a book would not need revision any



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oftener than do our ordinary school geographies, so that when once printed it would endure for years. It could be issued in the various languages of our Catholic people, and the field of its usefulness would thus be extended to the countries of the old world whence they come.

We can easily understand how earnestly, how lovingly, how zealously and with what predilection our religious teachers of both sexes would impart to each pupil the inspiring story of the missionary in far-off fields and of the needs of their fellow Catholics at home in less favorable conditions, and of the dangers to which their faith is exposed, though living almost at our very door. How the hearts of our children would be kindled by words springing from the hearts of teachers who have the spirit of sacrifice themselves, and who have love and zeal for the extension of the cause of Christ on earth. I cannot think of anything better calculated to diffuse exact knowledge among our people than such teaching in our parochial schools. From the schools it would spread to the family, through the children, and prepare the way at every Catholic fireside for the periodical or book sent out for the cause of the missions.

We may say that we have periodicals in abundance, most excellent in every respect and with wide circulation among our people, but do they reach our people? I think not. In making our calculations for the circulation of Catholic literature among our Catholic people we forget that fully one-half of the present Catholic population of the United States do not read, ordinarily, religious periodicals, newspapers and books published in the English language? Nevertheless, I have reason to know that these people are deeply devoted to the missions and ready of their means to make sacrifices as generous for them as for their parish churches, schools and charities. What are we doing in the United States to reach these fervent and sturdy Catholics, alive to every holy cause, through our missionary publications? Little, apparently.

There are, it is true, in all languages which Catholics speak and read, missionary periodicals, but they are not generally circulated in this country. Could we not think of some way to place such periodicals as the Extension Magazine, The Field Afar, The Annals of the Society for the Propagation of the Faith, and pamphlets edited by the Indian and the Negro bureaus, in the hands of these people in their own languages? Could we not subsidize their daily and weekly newspapers to publish regularly news from the Home and Foreign Missions as is done in our English, German and French Catholic weeklies? I am certain that missionary periodicals in Polish, Bohemian, Italian, Lithuanian, Slovak, Croatian and Magyar, would find as ready circulation among



our Catholic people of these nationalities as do English, German and French publications among our English, German and French speaking Catholics.

I have yet to learn of any substantial effort to reach all our people in the various languages by any of our organized missionary societies, except, possibly, the Society for the Propagation of the Faith which, as we all know, sends out its Annals in all the languages of the civilized world. This neglect on our part of one-half of our American Catholic people in the matter of mission literature is evidence of a lack of enterprise unworthy of America in a field where such enterprise and push would indicate the measure of our missionary zeal. We must be "All things to all men" if we wish to "Gain all things for Christ"; we must reach out and endeavor to arouse in the cause of the missions the zeal and helpful sympathy of our brethren of every nationality. Nothing moves us in a cause such as this more readily than common sympathy, for this is a work in which every Catholic, no matter what his language or nationality may be, is very easily interested.

Another most effective means of spreading a knowledge of the missions is the sermon or lecture from the lips of a real, live missionary—a soldier returned from the field of battle with special, concrete, first-hand knowledge. As I said before, I have never known the appeal of such a missionary to fail with priests or people. Still, it is not easy for him to obtain a hearing. We are constrained often by our own pressing needs to close our churches and our pulpits to him. Why? Because he often couples his story with the request for alms, which, because of the overwhelming demands upon our people for church and school and other parish and diocesan needs, cannot always be granted.

Now, this exclusion is very justifiable, the more so, as in most cases the larger cities in the country, and the larger English and German speaking parishes of these cities, have to bear the whole burden. The missionary, as a rule, has not the time to make a canvass of the parishes of the smaller cities and towns, although these parishes may be as well able to contribute as the larger city parishes. In this way, it is plain, too great a percentage of the burden is put upon the few parishes in the larger cities. Who among us does not know of dioceses which are populous and prosperous whose people scarcely ever hear the missionary story from the lips of a real missionary. If, then, this objection against too frequent appeals for missions could be removed on the one hand, and the missionary could be sent out more generally through the



country on the other, so that no parish of any nationality would be passed over as too poor and out of the way, what excellent means their preaching would be to promote the cause of the missions.

But, you will say, "How can this be done?" There might be found a way. Could not a bureau be established whose duty it should be to select and send out these preachers to tell the story of the missions in all the languages of our Catholic people, without at the same time asking or accepting collections? Some of these preachers and lecturers could represent the foreign missions; some, the home missions; some could tell the story of the work going on among our American Negroes; others, again, could enlighten our people on the needs of the Mexican Catholics in the Southwestern States. These preachers and lecturers could exhort their hearers to contribute directly through the agencies in charge of the various departments of mission work. They could be made the disseminators of literature in the form of books, leaflets and periodicals, printed in the various languages of our people bearing upon the missions. The elimination of the customary collection would tend to increase the audiences, as it would certainly open a greater number of pulpits to the missionaries.

These are wide reaching plans you will say, but "How can they be set afoot and put into execution?" Let me conclude by outlining a plan which I have long meditated upon to carry out these suggestions for the spread of clearer and more engaging knowledge of the missions among our good people.

The plan is this: Let there be organized and incorporated somewhere—it makes very little difference where, provided the work is done,—a supreme national bureau of Catholic Missions to have charge of this general work. This supreme national bureau could take over in time the publication and circulation of all missionary literature of every kind—periodicals, magazines, pamphlets and reports through a central printing house. This supreme national bureau could supervise the lecture and preaching campaign which I have suggested; engage and send out the missionaries from various mission fields in the world to spread mission knowledge not only in large cities, but in the humble country parishes where the faith is often brighter, and zeal for the propagation of the faith stronger, and the people better able to give, than in our large cities. This supreme national bureau could be composed of representatives of the dif-



Most Rev. JAMES H. BLENK, D. D.,
Archbishop of New Orleans. Member of the Board of Governors, of The
Catholic Church Extension Society



Rt. Rev. JOSEPH H. CONROY, D. D.
Auxiliary Bishop of Ogdensburg, N. Y.



Rt. Rev. JOHN GRIMES, D. D.
Bishop of Syracuse, N. Y.



Rt. Rev. EDWARD J. HANNA, D. D.
Auxiliary Bishop of San Francisco, Cal.



Rt. Rev. JOHN J. McCORT, D. D.
Auxiliary Bishop of Philadelphia, Pa.



ferent missionary Societies now in existence, a few bishops and priests, and a number of zealous laymen from different States. By due recognition from the Holy See this supreme national bureau could be given authority commensurate with its functions; viz., to superintend and direct our national missionary enterprises in the manner outlined, without disturbing or invading the individual existence and activities of any of them. Its business would be, to concentrate in one place, and under one authority and management all such work as is common to all of them, or of common utility to all of them. What would be the result? A supreme national bureau of Catholic Missions; and under its direction, first: a missionary publication and literary department; second: a missionary lecture and information department; third: a Central Home and Office Building for all our missionary societies, home and foreign.

I repeat it, under this supreme national bureau all the existing missionary societies would continue to work separately, as they do now, but to the supreme national bureau would be given the right to delimitate their respective territories; to settle their disputes; to distribute funds left in a general way to the missions, or earned by the enterprises of the supreme national bureau; to distribute the annual general reports of the individual Societies in such a way as to reach the whole Catholic public in its widest sense; and finally this supreme national bureau should have the authority to convene these general Missionary Congresses from time to time in different cities, to organize them and to edit and distribute their proceedings. This supreme national bureau would not in any way interfere with the autonomy of the various societies in the mission field at present. These various societies would continue to collect and handle their own funds as they do now. But over them all would be this supreme national bureau in which they would have proper representation, thereby unifying and directing all, subject to the Holy See, or its representative in the United States. Can this be done? Certainly. If this Congress considers it favorably and proposes it to the Holy See there would be little difficulty in realizing it. I am sure that a Bureau so organized and centralized would make our missionary efforts more efficient than they are at present, and the saving in printing expenses alone, would be enormous, whilst the income from the sale of books and literature would bring great pecuniary profit to the mission treasury. It would moreover bring about the day when there would be neither Peter nor Paul, nor Apollo, but only Christ, in our missionary endeavor. (Applause.)



A splendid dream you will say. Nevertheless, one worthy of consideration, and one entirely realizable.

It is to view matters pertaining to the missions and our duty towards them in this broad and comprehensive way and light, that we are assembled in this Congress. To deal with the mission work of the world in all its phases as a nation, having a proper character and capability to do things in a new way, and as they have never been done by any other nation, is the office of this great Congress. To consider and study the whole field, and to plan regardless of precedents and old conservative methods how we can best cultivate it more successfully than ever before. It is our duty as members of this Congress to resolve to do something that will prove to the whole Catholic world, eagerly watching our deliberations, that there is a reason for its existence. This Congress should not adjourn without adopting a plan of action that will prove to the world that it has not been a mere ecclesiastical pageant, but an earnest endeavor to do our utmost to aid our missionaries at home and abroad in their noble work. These Soldiers of the Cross out on the battle line are looking anxiously and hopefully to us for help. God's blessing we know is upon them, God's assistance is with them, but by a mysterious dispensation of divine Providence, their progress and success seem to depend upon the prayers and sacrifices of us at home. How many a missionary in some distant land in dire need of the very necessities of life for himself and his converts, is praying that out of this great meeting of bishops and priests and laity shall come increased means, more helpers, so that he can extend his work in proportion to the measure with which God is blessing, and fructifying his labors. Let us ask God to direct us and unite us more and more in this great cause. That He will bless and reward us for our good intentions, though we be able to give only a cup of cold water to His apostles in His name, we have His own divine assurance. Let us then beseech Him to enlighten us and guide us in this Congress into the best way of co-operating with His ever present assistance throughout the world, till the end of time, in the preaching of the Gospel of Christ to all nations, and to every creature. (Applause.)



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MOST REVEREND JAMES EDWARD QUIGLEY, D. D.: His Eminence having constituted me temporary chairman of this meeting, it devolves upon me to introduce the speakers and control the program.

We have here amongst the Bishops who have come from afar to assist at the Congress, one who is young and vigorous and full of zeal, and full of knowledge of the missions. He is one of our most active, progressive and eloquent prelates in the West, and I am sure that the address he is about to deliver will not only give you all great pleasure and much instruction, but I am quite sure it will be very productive of good in the cause of the missions.

I take great pleasure in introducing to you Right Reverend Bishop Schrembs, of the Diocese of Toledo, Ohio. (Applause.)

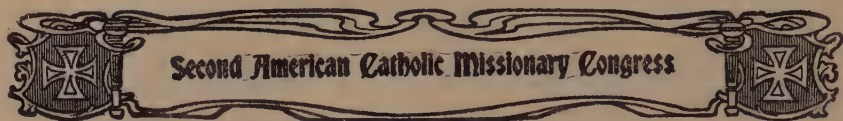
ADDRESS

BY THE RIGHT REVEREND JOSEPH SCHREMBBS, D. D.,
BISHOP OF TOLEDO.

YOUR Excellency, Your Eminence, Most Reverend and Right Reverend Prelates, Very Reverend and Reverend Fathers, Ladies and Gentlemen: "The Catholic Missionary Congress, called together by the young and vigorous Church Extension Society, marks the opening up of a new era in the history of the Church in America. It is the concentration of the forces of a young giant, now grown to man's estate and conscious of power to meet the tasks which lie at the threshold of another period of life.

"The spirit behind this movement is nothing new, but is as old as the Church itself, tracing its root back to the historic days when the Pentecostal fires generated in human hearts an ardent, unquenchable love for the truth of Christ and its spread over the earth which gradually transformed the ages of unbelief and idolatry into the ages of faith and worship.

"The record of missionary zeal, which dates back to the Apostolic times, is the most luminous in the pages of history. That consuming fire which was caught from Heaven has been enkindled in the breasts of Apostles in all ages of the Church and, warming and inflaming the nations with its sacred flame, has changed the face of the earth. No human obstacle was able to withstand it. The imperial power of Rome, the barbaric hordes which rushed down to overwhelm her, the aboriginal tribes of the men of the forest,—each in turn has yielded to its sacred influence, and has been brought by its power into the pale of the Church.



"In its train it brought not only the blessings of faith, but the refinements of civilization, and whatever noble standards of living and ideals of progress we hold today have come from the light which illumined from on high the minds of the few fishermen whom Christ sent forth to preach His Gospel. Stronger than death, unconquerable in the face of every privation and persecution, however bitter and cruel, the love for heavenly truth and zeal for the spread of the faith of Christ have descended down through every generation as a precious heritage of the Church and as a treasure to be guarded beyond all price."

With these burning words that I have just read to you His Eminence, Cardinal O'Connell, as the great special Father and Permanent Chairman of this present Missionary Congress closed and resounded the key-note of the first Missionary Congress held at Chicago five years ago. (Applause.) These words, your Eminence, bear repetition today. They have an added significance today. It was a wonderful spectacle which presented itself to our eyes yesterday at the solemn opening, and it will continue during these days. Earnest, representative Catholic laymen from all parts of this vast continent, zealous, hard working priests coming from the firing line of the Church's combats and missionary struggles, the most remarkable concourse of the hierarchy, His Eminence, Cardinal O'Connell, His Excellency The Apostolic Delegate as special Pontifical delegate to this great Congress, all gathered together for the consideration of the momentous missionary problems of the Church both at home and abroad, cannot fail to bring home to us all the irresistible conviction that we are entering upon a new era of activity for the carrying out of the great mission embodied in those thrilling words of the Divine Master: "All power is given to me in Heaven and on earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and, behold, I am with you all days even to the consummation of the world."

The note of universality so evidently stamped upon this gathering, and withal its perfect unity, manifest in its perfect gradation, bound together by the bond of supreme authority, in the person of His Excellency, the Pontifical Delegate, Monsignor Bonzano, the direct, personal representative of the Vicar of Jesus Christ, Our Holy Father, Pope Pius X, gives **an** importance and weight to the deliberations of



Most Rev. JOHN BAPTIST PITIVAL, D. D.,
Archdiocese of Santa Fe, New Mexico
Address, The Religious Conditions in New Mexico.



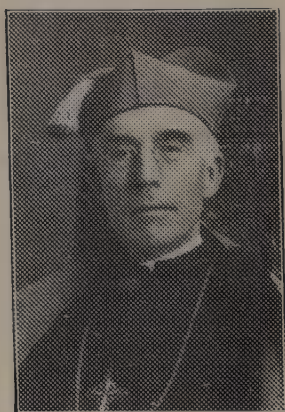
Rt. Rev. JOHN CARROLL, D. D.
Bishop of Helena



Rt. Rev. E. M. DUNNE, D. D.
Bishop of Peoria



Rt. Rev. PAUL NUSSBAUM, D. D. C. P.
Bishop of Corpus Christi, Texas



Rt. Rev. A. J. GLORIEUX, D. D.
Bishop of Boise



this Congress far beyond that of any like Catholic gathering of recent years. (Applause.)

I have been asked to address this distinguished gathering upon the theme, "The Spirit of the Congress." Realizing both the difficulty and the delicacy of the task and deeply sensible of my own deficiency, I must crave your kind indulgence for any shortcomings in the presentation of this important paper. In the main my task has been rendered somewhat easier by the fact that the key-note, or, if you will, the leading theme which indicates the spirit of the Congress, has already been sounded by a stronger voice than mine in the address of His Eminence, the Cardinal, and the Most Reverend Archbishop Quigley of Chicago. (Applause.) "Co-ordination of all Missionary forces and harmonious co-operation of all Missionary agencies" toward the one great end, the successful and triumphant spread of our Holy, Catholic faith at home and abroad,—that is the Spirit of this Congress! (Applause.)

Both at home and abroad our missionary needs are enormous, almost beyond the power of human computation or presentation. Let me give an illustration, a simple statement in regard to each of the above named phases of the question:

The diocese of Toledo is one of recent creation. It is, perhaps, one of the smallest and most compact as to territory, sixteen counties in all, not quite seven thousand square miles in extent, with a total Catholic population of almost one hundred thousand. Now, within this very limited territory there are eighty-eight parishes with resident pastors, twenty-five mission churches attended at regular intervals on certain Sundays of the month, and fifteen stations visited by the priests occasionally on week-days to look after the spiritual needs of the scattered Catholics of the neighborhood. Within this same small and compact territory there are over two hundred and sixty towns and villages, some of them of considerable size, that have not even been touched by the Church. Multiply this condition by the number of dioceses and the square miles of their extent, then add to that the problems of the Negro race and the Indian tribes, and the thousands upon thousands living in sparsely settled parts of the country and isolated sections in towns and villages with no church facilities; add again the flood tide of immigration bringing to our shores hundreds of thousands from the various countries of Europe, with their different tongues and customs, and all of them torn away from the homogeneous conditions and surroundings



under which their inherited faith was, at least, safe from the danger of perversion through the insidious proselytism carried on in a most unscrupulous manner, after the old fashioned "soup kitchen" of Irish famine memory with the added circumstance of diabolical deception, of the introduction of Catholic ceremonials into this religious "soup kitchen" chapel; take all this added together and you have a presentation in the concrete of the missionary problem at home. (Applause.)

The missionary problem abroad! Oh, it almost beggars description! Vast stretches of land that have never yet been visited by the messengers of Christ's gospel, thousands of places where the Cross of Christ has not as yet cast its shadow, whole tribes of people who are scarcely known to us by name and who have never heard the sweet name of Jesus or of His Blessed Mother, Mary—and yet, Christ's message is urgent and must be fulfilled, "Going therefore into the whole world, teach all nations."

In round figures it is computed that there are one thousand millions! Just ponder over that figure.

One thousand millions of men and women living today who do not love, who do not serve, and *who do not even know* the Blessed name of Jesus Christ! And all of these have a claim to the blessed message of Bethlehem and to the inestimable price of Calvary!

The entire missionary forces of the Catholic Church today in its pagan mission fields count only twelve thousand five hundred priests and some twenty-nine thousand five hundred brothers and sisters of the various religious orders.

What are these among so many?

The means to support this missionary camp, how meager they are; and how small, relatively, to the great body of our Catholic laity are those who contribute at all, or who contribute according to their means.

I have seen it stated recently by an authority on this subject that the total amount from all sources contributed for foreign missions by the entire Catholic world does not exceed five million dollars! All the great European States together contribute annually for the maintenance of their armies and navies—a menace to the world's peace, under the pretext of keeping it, more than two thousand million dollars! And the whole Catholic world contributes as a voluntary offering for the spread of the true gospel of peace and salvation through Jesus Christ only five million dollars, or the one-four hundredth part spent



for permanent bodies and armaments of international destruction! This is the missionary problem abroad in a concrete form.

Now, the missionary effort both at home and abroad falls very short of what our generosity and our faith should dictate. What is the actual condition of our missionary endeavor towards this two-fold great missionary problem? Let me put the question in a different form. You know sometimes it makes all the difference in the world how the question is put; it seems to drive things home when you put the question differently.

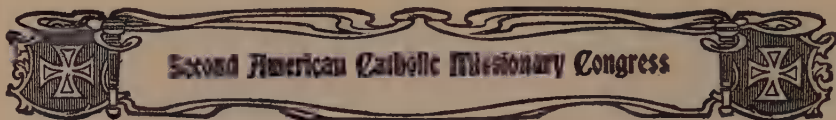
Let me, then, put the question this way: What is the lack of our missionary endeavor today in our country? It is the lack of co-ordination and harmonious co-operation; it is the lack of system.

We have numbers of missionary agencies, all of them excellent, praiseworthy, earnestly at work and striking out with the laudable purpose of accomplishing the promotion of mission work at home and abroad, in some form or another. They make their appeal to a limited portion of our people, considering our vast continent and our total population, and even in that limited appeal they often conflict with one another—perhaps that is not the right word.

Let me put it this way: They overlap; they appeal to the same persons and leave untouched vast numbers; they overlap, leaving large stretches of territory almost untouched; thousands whom their appeal never reaches. Nor is the response to the appeal always in proportion to the merits of the case. Gifted individuals make the appeal for their local needs and reap a rich harvest, where less gifted individuals, perhaps representing even more deserving and urgent needs, go almost empty-handed.

Let me read you a letter which I received the day before starting out on my trip to the Congress. It comes from a simple, Catholic layman who read the announcement of the Missionary Congress and who, in his own humble way, was touched by the message and eventually thought out a solution for himself of the problem previously brought to his mind by this method which we have at the present time of many agencies appealing at one and the same time to the same persons, individuals and places, leaving untouched the vast crowd. Here is what this gentleman writes:

"Right Reverend and Beloved Bishop: As we are near to the time when the great Missionary Congress is to be held in Boston—and knowing that you are a practical Bishop, and deeply interested in Catholic Church Extension work, I take the opportunity to write



you this letter. I wish to tell you of two plans that, with God's help, will do much for the Extension movement. Oh, Beloved Bishop, please carefully consider these plans and talk them over with the great leaders at the Congress, for you know that 'from little seeds great trees grow.'

"The plans are these: The first plan is to start a society. Call it the Extension League—"

I am not reading it for the purpose of advocating this particular plan, understand, but to show you how in the minds of ordinary laymen that thought has become completely centralized, completely filled by the idea that so many are never touched, whereas others are appealed to by our missionary agencies, and that thought suggests this plan—

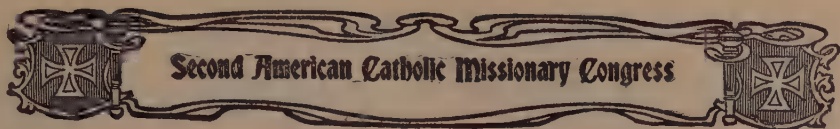
"Father, the first plan is to start a society, call it the Extension League of the Work of the Missions; have the annual membership fee twenty-five cents, and have masses offered up for the members; publish a small quarterly magazine to be given to the members—and let me tell you you can get twenty members to join a missionary association whose fee is twenty-five cents for the one person who will join the dollar society. Such a society, backed by all the Bishops of the country, would soon secure the total membership of the Church in this country and would arouse the missionary spirit in the Catholic people and furnish the money with which to maintain the missions. With God's help let us all try to get this society started at the Congress.

"The second plan is this: The parishes that are in financial condition to donate their usual Sunday collections on the first Sunday of each month, every alternate month, and the poorer parishes could donate on the first Sunday of every third or fourth month, and the Sundays could be called 'Missionary Sundays.' People who usually give five cents or one penny would then give more. One-fourth of this could be used in the home diocese for Church Extension work and the rest could be divided between the Society for the Propagation of the Faith and the general Church Extension Societies of the country. Such a plan would not impoverish any parish, and 'in union there is strength,' and it would do an untold amount of good. The Catholics in other lands would soon follow our example and adopt this plan.

"I again beg of you, for the love of the souls our Lord died for, to please carefully consider the two plans, or some such plans named. Please do, and talk them over with the leaders at the Congress."

That is the letter of an earnest, simple Catholic layman. (Applause.) And that simple, Catholic layman has grasped the idea. That is what we need today, and what I hope the spirit of this Congress is—"co-ordination of all missionary forces and harmonious co-operation of all missionary agencies!"

The literary presentation of the missionary cause, also, is rather incomplete, and lacks the irresistible power that would come from a complete—permit the use of the word, but it does express the idea—from a complete and all-sided, instead of one-sided, exposition of the missionary cause.



Then, this limited presentation of the missionary cause at the present time in Missionary America reaches to but a section of the community. How meager is our missionary literature compared to that of the Protestant denominations, for instance.

His Grace, the Archbishop of Chicago, has dwelled at length on this feature of the missionary propaganda, and permit me at this time, in addition to what I say here, to read you another letter that has come to me from one of our most active Catholic librarians, a most zealous Catholic young lady who has devoted her entire life to the work of libraries, trying to make them successful for the spread of morality and religion rather than immorality which, unless they are properly guided, is likely to result.

This Catholic librarian of one of our large cities wrote to me shortly before the convening of the Congress the following letter:

"My dear Bishop Schrembs: I want to ask you a favor while you are at the Missionary meeting in Boston. Will you please talk about the need of a missionary text-book?"

The very thing His Grace, the Archbishop of Chicago, suggests. (Applause.)

"Will you please talk about the need of a missionary text-book for boys and girls? I cannot find that there is such a book printed in English. The Catholic professors in a German University have started the good work over there, but all that they have done up to the present has been for University students only.

"When the junior missionary band——"

I may say, by way of explanation, that this young lady was instrumental in starting in the city where she lives a junior missionary band among the boys and girls which she has worked up to the highest pitch of enthusiasm for the Catholic missionary cause.

"When the junior missionary class was started here I wrote to different people asking for text-books. Much to my surprise I discovered that such a book for Catholics did not exist. We need a missionary text-book for every country, Alaska, Japan, China, the Philippines and the United States.

"I am sure that you can inspire some men of your mighty Congress to do something. Tell them that they cannot afford to be indifferent to this demand.

"Again I urge you to talk for the missionary text-book. Our non-Catholic friends have so many on that subject, and we—not one! Somehow, I feel sure that you will win, if you try."

Such a text-book as already outlined by His Grace, the Archbishop of Chicago, might, with much benefit, be used for supplementary reading in our schools in place of the insipid stuff—that is the right name for it (applause and laughter)—insipid stuff, which under the pre-



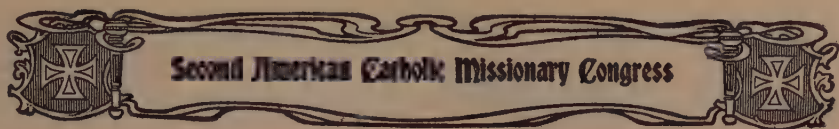
text of higher literature—God save the mark!—is often placed into the hands of our children. (Applause.)

How small is the effort put forth to invite universal use of one of the mightiest weapons of missionary activity—prayer! Prayer, for the increase of vocations and for the spread of the gospel! Oh, we have much to learn on that score from our non-Catholic friends across the water, for you cannot get into the society of an English community without at once being buttonholed and pestered that you might become a member of the League of Prayer for the conversion of India. These men and women, in season and out of season, go about enlisting everybody in that mighty way. Prayer! Prayer for the increase of vocations and prayer for the spread of the gospel!

On all sides we hear today that vocations are scarce. Why? Oh, there are many contributory causes, I admit, but I think I know them as well as others; but let me say to you that it is my earnest belief that one of the main causes for the lack of vocations today to a state of life that requires heroism and self-sacrifice is that we do not pray for them; we do not teach the Catholic mothers to teach their children. When a Catholic mother takes up her little one at night and puts it on its knees beside her and teaches it to hold up its little hands and pray that the Lord may send laborers into his vineyard, I tell you that there is something that is going to start in the heart of that little one, and who knows, may make of it a missionary or a religious worker for the spread of God's gospel. (Applause.) Isn't this what the Master tells us? And the lesson that the Master teaches is the best and the truest. "The harvest, indeed," He says, "is great; but the laborers are few; Pray ye the Lord of the harvest that He send laborers into His vineyard."

It is the remedy pointed out to us by the Divine Master. Gold, frankincense, myrrh were the mystic gifts deposited at the cradle of the Savior by the Magi. These same gifts—the gold of our material contributions, the frankincense of Heaven ascending prayer, the myrrh of personal sacrifice and oblation and service—must ever remain our offerings in return for the call and the grace of the true faith.

Co-ordination of all missionary forces and harmonious co-operation of all missionary agencies in one great missionary endeavor, directed and guided by the divinely constituted leaders of God's Church, is the grand ideal which, if this Congress can succeed in translating into a reality and an actuality, will mark a new era in the missionary



history of the world! (Applause.) A common and united action with a nation-wide appeal reaching into every Catholic home, yes, reaching into every Catholic heart, for the missionary cause both at home and abroad, is the earnest hope, and constitutes, to my mind, the spirit of the American Catholic Missionary Congress. I thank you. (Applause.)

THE TEMPORARY CHAIRMAN, ARCHBISHOP QUIGLEY: Doctor Kelley will now announce the proceedings of the meetings this afternoon and to-morrow morning, and after his announcement we will conclude this session of the American Catholic Missionary Congress with prayer. (Applause.)

VERY REVEREND FRANCIS C. KELLEY, D. D.: (Applause, long continued.) This afternoon at one o'clock in the lecture room of Horticultural Hall there will be an illustrated lecture which is free to the Delegates and their friends. Those who remain in the Congress Hall for luncheon will find entertainment as well as instruction in the lecture on Foreign Missions which will be delivered by Reverend Joseph McGlinchey, D. D.

This evening there will be no session of the Congress. Those who desire to speak this afternoon at two o'clock at the Foreign Mission session, will kindly hand their names in to the Moderator of the session. All such speakers for this or future sessions of the Congress must remember that their time is limited; the gavel will fall on the very tick of the watch. Ten minutes means ten minutes. You must remember we haven't a great amount of time, and the Congress, unfortunately, does not spread over more than a few days. It should last weeks, if we may judge from the requests made to us for hearings from different missionary and other religious movements. So, those desiring to speak at each session will see the Moderator before the session or give their name while the addresses are going on.

The afternoon session will be at two o'clock. I have marked here, for fear I might be obliged to have someone else make these announcements, the words, familiar to so many parish priests,—“Boom it!” I do not need to boom the foreign mission session; it is only necessary to know that we are just as much interested in the success of the foreign missions as we are in the success of our own. (Applause.)

I would call attention, also, to the exhibits which are now in Horticultural Hall and ask you to see them. The janitor of Horticultural



Hall, who has seen many exhibits, said that he has never seen a more beautiful one. Please see the wonderful examples of Christian art that are there spread out before your eyes.

The delegates who have not yet had tickets for the reception on Tuesday evening will kindly ask for the tickets at the headquarters of the Congress at the Copley Plaza Hotel. I am very anxious that there be a good attendance at the illustrated lecture to be given on Chapel Car Work. Admission tickets are not necessary.

In order that the work may be better carried on, with the permission of the Local Committee, of which His Eminence is chairman, I have appointed as platform managers the Reverend Thomas V. Shannon of Chicago and the Reverend Philip O'Donnell of Boston. Either one of these Fathers will always be upon the platform.

I also take great pleasure in announcing that probably at the next session we shall be able to announce the gentlemen and ladies who have been awakened to the spirit of the Congress and have become life members in some of the Missionary Societies. (Applause.)

THE MODERATOR: Please stand for prayer.

(Audience rising.)

Closing Prayer by Archbishop Quigley.

Adjourned until two o'clock.

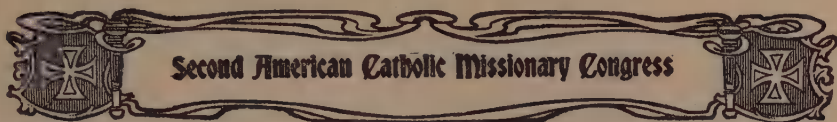
AFTERNOON SESSION.

2:15 o'clock P. M.

Opening Prayer by Cardinal O'Connell.

HIS EMINENCE, WILLIAM, CARDINAL O'CONNELL: We all regret very much that the weather is not as propitious as it might have been for our visiting guests. We can provide a great many things in Boston, but we cannot provide or guarantee the weather; but I hope that before our dear guests have left the city, we will have a few good days so that you may be able, along with the work of carrying on the Missionary Congress, to enjoy the beauties of our interesting city and its especially beautiful suburbs.

My intention was to only drop in this afternoon during the session as, naturally, I must be careful of the very distinguished guests who are with me, among them, chiefly, His Excellency, the Delegate Apostolic, who is going to leave this afternoon. So, I hoped only to come in during the session, but for a very special reason I wanted to be here at the very beginning of the session and, in fact, to open the ses-



Second American Catholic Missionary Congress

sion; and the reason is that I want to pay a very special and sincere and genuine compliment to the great archdiocese of New York under the leadership of His Eminence, Cardinal Farley. (Applause.) That great and really wonderful diocese has been doing, and is doing wonders for the Propagation of the Faith. (Applause.)

Naturally, Boston is proud of its own little work. To have patriotism is the love of one's country, the love of one's state, the love of one's city and the love of one's home; none excludes the other. We love Boston. We want Boston to do all its share of the work, but, thank God, we love New York, and we want it known. (Applause.)

This See, now our great archdiocese, was once one of the suffragan Sees of the great archdiocese of New York. Our relations have always been particularly cordial, and the relationship between prelates and prelates, priests and priests, and people and people of the two Sees have always been of a genuinely friendly character, as it ought to be.

Thank God, there is a sensible and reasonable rivalry in holy things. We are always proud, naturally, if, occasionally, once and awhile, even rural New England reaches out and grasps something which for a long time had been beyond its reach in the way of the progress of the Church. This is stimulating in itself; but we are always happy to recognize the great metropolitan See of New York ■ being ever onward, in advance.

All that I say is from my heart, genuine, true and sincere; and I have come at the beginning of this session to lay the gavel in the hands of the distinguished Auxiliary Bishop of New York. His Eminence, himself, would have been here if he could, but on account of various engagements, that was impossible, but he is represented here, and we are proud to have with us the Auxiliary Bishop, and I now turn the government of this meeting into his hands. (Applause, long continued; audience rising.)

ADDRESS

BY THE RIGHT REVEREND THOMAS F. CUSACK, D. D.

AUXILIARY BISHOP OF NEW YORK.

AS representing His Eminence, The Cardinal Archbishop of New York, and knowing well his mind, I am sure that I can, speaking for him, reciprocate the gracious words of His Eminence, Cardinal O'Connell, as to the cordial relations between the great cities of New York and Boston.



Second American Catholic Missionary Congress

While His Eminence calls attention particularly to the fact that for the foreign missions more money is raised in New York than in Boston, I wish to assure His Eminence that we have learned that lesson from Boston itself. (Applause.) The organization of the Society for the Propagation of the Faith became so complete in Boston and was so successful that it gave us the cue that if Boston could have done so well, that we might do as well or better. So, following the lead of the example of Boston, the Society for the Propagation of the Faith collects in the New York diocese today a great deal of money; but as His Eminence said yesterday in his beautiful sermon at the opening of the services, Boston relatively, compared with its Catholic population, leads the world. (Applause.) New York, you know, is larger than Boston; it has more Catholics, but, relatively, the contribution of this diocese is greater than any diocese in the Catholic world. (Applause.)

His Eminence bade me to express his regret that he could not be present because of engagements which he could not, in honor, break; to express his deep sympathy with this missionary movement, not only for the foreign missions in which he has always been interested, but also the home missions—the missions at home and abroad, everywhere, where there is a needy soul, they have his sympathy and help.

Now, this afternoon the program calls for the foreign mission session. The Catholic Church, you know, is a fighting Church—a Church militant. There are two parts to its operation, that of preservation and of defense. You heard that today so well expressed by the different speakers—the preservation of the faith of those who, by the grace of God, were born in it, to keep that faith. The second part of the operation is the fighting of the Church militant, going out into new lands and among new people and winning new souls to Christ. We love to find the spirit of sacrifice that carries the foreign missionary out into the hinderland of civilization, pushing the boundaries of the Kingdom of Christ. That spirit of sacrifice we admire, and feeling our own helplessness in not having the call, we should at least assist others. And so this session which is held this afternoon is to express a sympathy with them and, while sitting at home discussing the way to support them abroad and to hear from missionaries from the field, real, live missionaries—to hear their experiences in the field, their needs. This afternoon we are to listen particularly to one who knows more of the foreign mission field, probably, than anyone else in this



country—he has written books on it. He is to make the opening address this afternoon, Doctor Joseph McGlinchey, the Diocesan Director of the Society for the Propagation of the Faith.

I have the honor and pleasure of introducing to you Dr. McGlinchey. (Applause.)

ADDRESS

BY THE REVEREND JOSEPH F. ■ GLINCHEY, D. D.

DIOCESAN DIRECTOR OF THE SOCIETY FOR THE PROPAGATION OF THE FAITH,
IN BOSTON.

LEO XIII said, "In the duties which join us to God and to the Church, the greatest thing to be noticed is that, in the propagation of Christian truth, each one of us should labor as far as lies in his power." This morning we heard the same principle expressed in ■ communication from Pius X, and, in order to show more forcibly his love for the missions, he has sent us as his own personal representative, His Excellency, the Apostolic Delegate to our country, Archbishop Bonzano, whose experience of many years in the Chinese missions makes him doubly welcome in our midst.

The foreign mission field is a large one, and even a short survey of the Apostolate among the pagan and the heathen is quite beyond the limitations of the speaker. In an excellent booklet sent to the hierarchy and clergy of the country, the national president of the Society for the Propagation of the Faith, the Right Reverend Monsignor Joseph Freri, has treated conditions that face our missionaries in the Orient, and explains what the Society has done for the missions from its establishment in 1822 up to the present. Moreover, as the Reverend Chairman announces, we are fortunate in counting among our guests at this Congress the Right Reverend Dennis J. Dougherty, D. D., of the Philippines, Reverend Joseph Koesters, D. D., S. V. D., of China, Reverend L. J. Van den Bergh, who was ten years in Africa. They will tell you what they know from actual experience, while the information of the speaker is gleaned merely from the letters of the missionaries.

We feel, however, that it may be of interest to hear what Boston is doing in aid of the cause of foreign missions through the medium of the Society for the Propagation of the Faith.

The aim of the society is to assist by prayers and alms Catholic missionaries who are engaged in preaching the gospel in heathen and non-Christian countries. In order to become a member one must recite

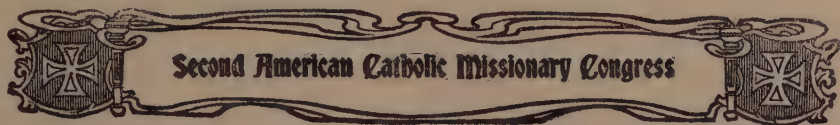


daily for the missions one Our Father and one Hail Mary and the invocation, "Saint Francis of Assisi, pray for us," and contribute five cents a month, or sixty cents a year to the Society. The usual method of gathering the contributions of the faithful is to form the associations into bands of ten. The Promoter collects the dues from one or more bands, and circulates among them the Annals of the Society, a bi-monthly magazine, containing letters and stories of the missions. The offerings are given by the promoters to the Parochial Director or sent directly to the Diocesan office, if there be no branch society in the parish. In addition to this ordinary membership, there is a special membership, six dollars a year, and a perpetual membership, forty dollars, paid once. Deceased members may be enrolled in any of the three classes of membership. Besides receiving many indulgences, members share in the prayers and the merit of the sacrifices of thousands of missionaries, and receive a memento in over fifteen thousand masses each year. Special privileges are granted to ecclesiastical benefactors.

From the organization of the Society it will be readily seen how important is the part of the parochial or local director. The parochial idea is first and foremost. Communication between the diocesan office and the ten thousand promoters who are collecting dues from one hundred thousand members in Boston, is carried on through the local or parochial director who is appointed by the pastor. The returns are made to him at monthly meetings, which usually take place on the evenings of the first Friday of every month, and he, in turn, remits to the diocesan office.

If success has attended the work in Boston, it is due entirely to the sympathy of His Eminence, the Cardinal, and to the generosity and co-operation of the priests. Boston is not a rich diocese; we have few wealthy Catholics in our midst, but since the pastors are willing to share what they and their people can give with others who need it more, love for the missions is flourishing. Pulpits of the various churches are always at the disposal of the priest who establishes the branches, and when the returns decrease, as is natural, an invitation for a second visit of the Diocesan Director is courteously extended.

The returns from the Branches are often increased by perpetual memberships—forty dollars, and many of the priests have thus enrolled themselves and encouraged the faithful to do likewise. One priest, during the present year, has been responsible for the enrollment of fif-



teen members of his parish, and the returns from that parish up-to-date, since January first of this year, are three thousand dollars. (Applause.) Last year there were four parishes that contributed to our total of one hundred and twenty-three thousand dollars over two thousand dollars each; there were five parishes that gave over fifteen hundred dollars, and so on down to the smallest parish in the diocese.

At the present time we have twenty-two hundred perpetual members on our books. The receipts during the year 1912 for all kinds of membership in the society were but a little short of fifty thousand dollars—membership, only, in the Society for the Propagation of the Faith.

But there is another source of revenue, and it is keeping pace with the returns from the Branches. In the official diocesan organ, the *Pilot*, there is a section devoted to mission use. Touching appeals from poor missionaries are constantly received at the diocesan office, and upon the recommendation of the various Bishops, we print those which are most pressing. The last year responses from this source amounted to about forty thousand dollars. Here, again, the priests have taken the lead. Not only have they responded to these petitions, but they have shared their surplus mass intentions with the needy missionaries. We have never appealed for mass stipends directly from the faithful, but have received many transfers of masses to be disposed of in foreign fields.

Last year the diocesan office remitted fifteen thousand dollars in this manner. Numerous missionaries are supported by mass offerings.

New parishes, as well as old and well-established centers, have encouraged the work. The building of a church or a school is not an obstacle. One Sunday afternoon after preaching at the mass in one of the churches, the director was invited to examine a large, imposing school in the process of erection. Having finished our tour of inspection, the good pastor said, pointing to the building, "Why do we put the money into brick and stone? Why do we build churches and schools? To help spiritually those whom God has placed under our charge. Now, all this may be accomplished, also, in another way. I believe it can be done by assisting the Missions, by diverting the offerings which we might possibly get for home needs into another and equally beneficial channel. God will bless us and our people if we do our share in such a noble work. Besides, it makes them more generous in giving to the parish."



This latter sentiment has been re-echoed by a hundred pastors during the past year, and the best proof that they mean it is had in the annual returns from their parishes. (Applause.)

No parish seems to be too small. We have in mind one pastor who, as soon as he was appointed, extended an invitation to the Director to visit him. He had neither church nor house, but lived with a neighboring priest. The kind invitation was renewed twice, finally accepted, and a Branch was started. This generous, Catholic spirit is soon communicated to the laity, and we repeat, if the Foreign Mission idea is deeply rooted in the Catholics of the Boston Archdiocese, it is because the priests have taken the lead. And it is because their unselfish, enthusiastic interest has permeated the homes and individuals that this noble idea has met with success in Boston.

Oh, how many examples of this have passed before our eyes during the last two years! Every day in the mail and almost every visit to the Diocesan office bring new instances of this true, Christian charity. We have known good souls to deny themselves new clothes, vacations, delicacies at the table to spread the Faith among the pagan and the heathen. I recall very well a girl that came into the office. I see her pastor before me now—pastor of a little country parish. She sings often in the church; she belongs to a Mission attached to it. It was a hot Sunday afternoon in June. She came to Boston, a distance of twenty-five miles, without her lunch. She deposited on the office desk one of our mite boxes containing about four dollars and a half. Then, quietly and modestly she told the following story: "Father, I work for a living, and I get paid for five days of the week. Saturday afternoon my employer rather feels should be given without pay, and I have worked that way for years. Some time ago he decided to give me fifty cents for that half day. Before I received it I got along well enough, and I thought I could put it aside for the missions." She handed over ten dollars. I thanked her. Three months later, in the interest of the work, I sat at the table of that pastor arranging with him a date at his office when there was to be an address on the missions, and he told me about a girl in the parish who was most interested in the noble cause. Imagine my edification when I learned that that girl had no father and mother. She was laboring hard all day in a mill to support a little sister and brother.

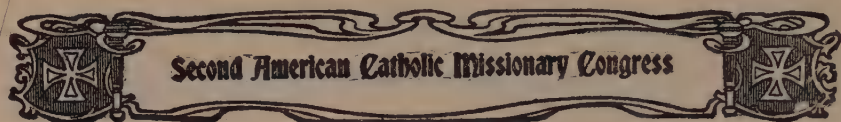
Those are the examples that pass before our eyes almost every day of the week. In many shops and factories there are clubs, each with



its distinctive name, whose members are banded together in the sacred cause of the missions, and the result should be measured not by the twenty-five or fifty dollars donated, but by the moral influence that each member has upon the other. It is truly wonderful how much noble generosity there is in hearts beating in humble bosoms when they become interested in the Mission cause. Charity, like the course of birds through the air and the path of fishes in the water, is often covered up. We recall five young men who visit the office from time to time with donations of from fifty to two hundred dollars. No name was given. A pleasant, "How do you do?" a good wish for the success of the work, a respectful, "Good-bye," is the only identity they leave behind.

Ladies and gentlemen, if the director had entered upon the duties of his office without a spark of love for the work, if his heart had been as cold as stone and absolutely indifferent to the good of the cause, he could not help being converted. He would become sympathetic, and even enthusiastic, because, on the one hand, he has the letters of the modern apostles, who, in answer to the command of Christ, "Go forth and teach all nations," have gone the whole way. On the other hand, the simple, genuine Faith of thousands whose hearts are yearning with the desire to do good for the redeemed, but unenlightened Christians of the Orient. The missionaries are, indeed, other Christs. Like Saint Paul, they have faced every manner of danger, hardship and discouragement, and even death itself, that they might obtain spiritual life. We have actually learned of priests and sisters who were on the verge of starvation when they wrote to us saying, "In God's name help us, or we will be obliged to close our Mission." But, it is not to keep the wolf away from the door that we collect and disperse moneys throughout the Mission world. It is because Jesus Christ, who was sent down upon earth by His Eternal Father to instruct and save all men, placed this burden upon His successors, the Apostles, and through them, upon us, that we are interested in the Mission cause, and feel it a privilege to give the best that is within us to make the cause known and loved. (Applause.) It is only necessary to tell Catholics about the Missions to obtain their sympathy and support. Once they know what is needed, they will respond most generously, and God will bless them for it, because it is His work.

There are some who are unable to become promoters, but interest themselves in a special charity to the Missions. Many of the clergy



and of the laity have provided for the education of native priests, of whom there are fifteen hundred in India and seven hundred and twenty-two in China; to the building of chapels and schools. One good benefactress of the Society in Boston has memorials of this kind in China, India, Africa, Oceanica, and the Philippine Islands, and when she came into the office with a donation of five hundred dollars or a thousand dollars to build chapels and thanks are offered her, she says, "Father, you forget I have the pleasure of giving." (Applause.) But the most popular special offering during the past year is Sacred Vessels. During the twelve months that have just elapsed, we have forwarded to the foreign mission fields one hundred and thirty-one gold chalices. Vestments, too, are received from the thoughtful Pastors, and we can't supply ■ Mission Club of thirty-five or forty members who are busily engaged in weekly meetings in repairing them or making Sacred Linens for the poor priests in the most remote districts.

The pulpits of the churches have been thrown open, not only to the Diocesan Director, but to the Missionaries who have come themselves to present their needs to our good Catholics. Two years ago the Right Reverend Maurice Foley, a native son of Boston, set out for the Philippines with twenty thousand dollars collected in our churches, and the Diocese gave him, in the person of the Reverend John E. Killion, of Brookline, a most congenial and capable secretary. Later, the Reverend Frederick A. Murphy, from China, collected \$6,000 which was forwarded by him through the Diocesan office.

During the early part of this year, another Philippine missionary, the Reverend Philip M. Finegan, of the Society of Jesus, spoke in some of the parishes and received about \$5,000 in response to his appeals. The Home Missions, too, have experienced the practical sympathy of the various Pastors and of their people. For many months the Reverend John E. Burke, with the assistance of Reverend Daniel J. Bustin, have appealed in behalf of the Colored Missions in the South, and up to date, they report the handsome sum of \$11,000. (Applause.) All of these offerings, aggregating a total of \$42,000, were collected in a little over two years by the personal appeals of the missionaries themselves who are engaged in Home and Foreign Missions.

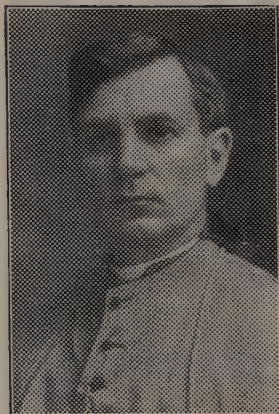
God has, indeed, blessed the work in Boston. It was the first Diocese in the United States to place the Society for the Propagation of the Faith on a permanent basis by permitting a Diocesan priest to devote his entire time to the work. For the past five years two Diocesan



Most Rev. ALEXANDER CHRISTIE, D. D.,
Archbishop of Portland, Ore. Member of the Board of Governors of The
Catholic Church Extension Society



Rt. Rev. JOHN E. GUNN, D. D.
Bishop of Natchez



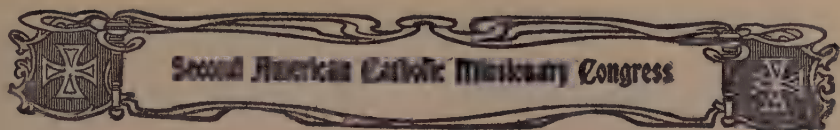
Rt. Rev. JOS. F. BUSCH, D. D.
Bishop of Lead



Rt. Rev. PAUL SCHAEUBLE, D. D.
Abbot of St. Joseph, La.



Rt. Rev. JOHN E. FITZ-MAURICE, D. D.
Bishop of Erie



priests have been thus engaged, as well as a corps of secretaries, and from the initial sum of \$1,400 collected in 1898, the contributions steadily increased until, in 1904, \$27,000 was credited to the Diocesan office for that year. This sum was doubled three years later, that is, \$53,000 for the year 1907. Last year's report, 1912, shows a total of \$123,000, every cent of which was collected in the confines of the Boston Diocese. (Applause.) Since the permanent establishment of this Society in Boston, covering a period of fifteen years, over \$800,000 have been collected to help the cause. And this is the way that Boston has tried to do her share in working for Home and Foreign Missions. (Applause.)

THE MODERATOR: Now, the discussion of the paper just read, as well as remarks on the Foreign Missions, is open to all who wish to participate. Names, however, in order to avoid confusion, should be given to the doorkeeper, who, in turn, will present them to the Moderator for announcement. Certain gentlemen have been appointed and advised beforehand, that not only would their presence be welcome here, but that we would appreciate a few words. As the Right Reverend presiding officer told you in the morning meeting, we are proud today that we have with us a real, live missionary. (Applause.)

The first one to discuss the paper, and who will tell us something about conditions in his Mission Field, will be the Reverend Doctor Koesters, of the Society of the Divine Word. (Applause.)

ADDRESS

BY THE REVEREND JOSEPH KOESTERS, D. D., S. V. D.

MISSIONARY FROM CHINA.

YOUR Eminence, Most Reverend Bishops, Very Reverend and Reverend Clergy and my dear Friends. We have heard the wonderful report of our good Father and Missionary helper, Rev. Dr. McGlinchey. (Applause.) I come from China, and from my own experience, I am proud to state here in this Missionary Congress that in two Societies, the Society for the Propagation of the Faith and the Society of the Holy Childhood—there is consolation and there is help for us fighting missionaries in the far heathen countries. (Applause.)

When I left China last year, I was sent away from there to the United States by my good Bishop, who traveled through this country several years ago. He had to leave again for China, and he wished me to continue his work, especially now when we have such good prospects for our Holy Catholic Faith in China after the revolution.



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Now I want to say that when I left China last year to go to America, I left to my successor sixty parishes, all duly established in the last ten years in my own Mission district, and these sixty parishes were established at a great expense with the help of the Society for the Propagation of the Faith. (Applause.)

You may be surprised, my dear friends, to hear that one missionary is in charge of sixty parishes. It is true there are other missionaries; and a good friend of mine, who wrote me a few months ago from China, said he has now one hundred and fifty parishes in his district alone to take care of with the help of Chinese catechist women, female catechists.

I want to tell you something, just a little bit, of the conditions and prospects of our mission work in China, because the time is short. I only want to bring you a message from China that will, I think, enthruse every Catholic heart on hearing this message. And the message is: After the Imperial Dynasty, the Manchu Dynasty, which always was an enemy of the Christian Faith, had been abolished last year—after the Republic had been established, and we had a President in China, we have reached the time for the conversion of China, because there is now proclaimed full religious liberty in China by the new President, Yuan Shi Kai, who himself is a good friend of the Catholic Missions. (Applause.)

In order to prove what I said, that he is a good friend of the Catholic Missions, I only state several facts. In the year 1900 we had the last great persecution in China. There had been martyred for the Christian Faith, thirteen years ago, four bishops, forty-one European missionaries, eight missionary sisters and twenty-five Chinese Christians who preferred to die for the Christian Faith. (Applause.) And that very same year, 1900, the President of China, Yuan Shi Kai, who was viceroy of the Province of Shantung, where we German Catholic missionaries are working—that is one of the central provinces of China, and even it might be called the classical center of China, because the great educator of China, Confucius, was born and is buried there, and most leaders of the people, those literary men are born in that province, and go all over the country as ministers of the Government,—now, in that very same year, Yuan Shi Kai was viceroy, and he got an order from the Dowager Empress to kill all the missionaries, and he sent word to the missionaries and said, “Missionary Priests, try



to flee to the coast, to the harbor places; I will send you some soldiers to protect you." Instead of following this cruel order of the Dowager Empress, he protected the missionaries and saved all of us. (Applause.)

Now, this man has become President of China. First, he was provisional President of China, and when he took his office, about one year ago, the first thing he did, was to take as his private secretary, who has great influence according to Chinese customs and Chinese way of government—he took as his private secretary a man who was brought up in the Catholic Mission, who had been educated in the Catholic Mission and who had been baptized in his childhood. He had been highly educated and is a strong Catholic man. (Applause.) Then, the second thing, he took as his minister of foreign affairs a high Chinese diplomat, who was minister of China. This diplomat, when he was in Belgium, made the acquaintance of a Catholic lady, and he married that lady, and she converted him and he became a Catholic. (Applause.) Then he was promoted as Minister to Russia, and from Russia last year, he was sent back to China, and was appointed Minister of Foreign Affairs. He received baptism in Peking last year at the hands of the Bishop. So, you see, there are two Catholics in the central government of China. (Applause.)

Then, a few months ago, this President, Yuan Shi Kai, issued a decree that on one Sunday in the month of April, the officials of the whole country of Manchuria—I am a Manchurian, too (applause)—I am only an honorary Mandarin—because the Catholic Missionaries in China get the honorary title of Mandarins, and only the Catholic Missionaries; (applause and laughter)—now, this President issued a decree on the 22d of April, and by that decree all Manchurians had to go to a Catholic Church or Chapel in their respective districts in order to pray with the Christians to the only, one Christian God for the welfare of China. (Applause). My dear friends, I am showing it was to be regarded as an official declaration of the most populous country of the world for the Christian Faith, and especially for the Catholic Faith. The Bishop of Peking wrote me and said, "I could not help crying when this highest official of China came to my Cathedral, kneeling down and praying with me and the whole congregation for the welfare of China, and I gave him benediction with the Most Blessed Sacrament. What a change within a few years, when a movement to the Christian Faith arises in China! My dear friends,



do you realize what that means? That means that we may hope to convert four hundred and sixty millions of people in China! (Applause.) Nearly one-third of the whole human race is living in China, and I think that it is important enough to consider how to grasp the opportunities in such a great matter; and that all true Catholics should take an interest in and gladly co-operate in the conversion of China in our days. (Applause.)

My dear friends, I have to finish my little address. I have so much to say, I could talk about two hours (laughter), but I only want to say just now: First, all good Catholics of the United States should become members of the Society for the Propagation of the Faith (applause) because the Society for the Propagation of the Faith is, indeed, a great co-operator and helper in the Mission cause in China. And then, secondly, I hope that some good friends, who have a very great heart and a good, big pocket book (laughter)—well, I hope that some good friend would take a little or great part in the Mission work in China, and I only place before your eyes some little things. First, educate Chinese priests; educate young boys for the priesthood. We have seven hundred and fourteen. We ought to have ten times more. We can educate a Chinese priest for the small amount of two hundred dollars, the maintenance of twelve years' studies in the Seminary. Who of our good friends will adopt the Chinese priest? I ask all of you! (Applause.) Certainly we can build up chapels and churches. We have to build up not only hundreds of them, but thousands. No, we have to build up hundreds of thousands of churches. Now, in China generous Chinese Christians help us by furnishing the grounds and labor, but they haven't any money. That is what we have to furnish, and two hundred dollars is sufficient to build a church in China. (Applause.)

We have to send over to China Catholic Missionaries. Here, in New York, there is a missionary house started, and another missionary house started in Techny, Illinois, under the auspices of the Society of the Divine Word, to which I belong, and now, after three years, we have seventy-nine students, American boys and girls, from different parts of America who are preparing for the missionary vocation to go out to China, Japan and the Philippine Islands. (Applause.)

Now, in conclusion, I hope the good friends of the Chinese Missions, and the holy men of the world, will never forget this appeal. I have to go back to China, and with my whole heart I am with the



Most Rev. NEIL McNEIL, D. D.,
Archbishop of Toronto, Chancellor of The Catholic Church Extension
Society of Canada



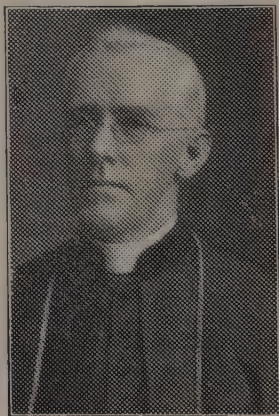
Rt. Rev. HENRY GRANJON, D. D.
Bishop of Tucson



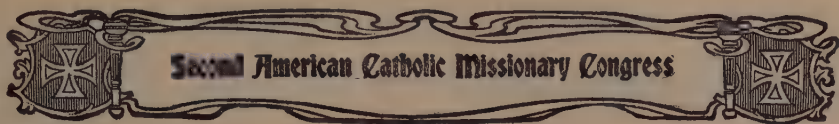
Rt. Rev. MAURICE F. BURKE, D. D.
Bishop of St. Joseph



Rt. Rev. O. B. CORRIGAN, D. D.
Auxiliary Bishop of Baltimore



Rt. Rev. JOHN W. SHAW, D. D.
Bishop of San Antonio



Mission friends, and I hope you are with me. I thank you. (Applause long continued.)

DOCTOR MCGLINCHY: I am very glad I did not do what I was tempted to do ten minutes ago, because, if I had, I would not be here now. It is all right when you have to fight only one, but when you have a whole audience against you, it is pretty difficult.

It does seem too bad to have a man come all the way from China, a man who talks in such an interesting manner from actual experience, to be confined to a few minutes. However, the circumstances make it obligatory. The Right Reverend Monsignor Joseph Freri, the General Director of the Society for the Propagation of the Faith for America, would be here today but for an accident. He did, however, come to Boston some months ago to see his Eminence personally, and to express in the name of the entire Society, his gratitude for what Boston has done. He has regretted very much that he couldn't come to this Congress, but has sent, in the person of the Vice-President, a most able substitute. I take pleasure in introducing to you the Reverend Vice-President of the Society, Father Juillard.

ADDRESS

BY THE REVEREND GEORGE J. JUILLARD,

VICE PRESIDENT OF THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

AS Doctor McGlinchey was just telling you, we all regret that Monsignor Freri couldn't come here today and bring a message of thanks to this great Archdiocese for what it has done in the past, but, unhappily, he met with an accident in Paris just a few days ago, and it was impossible for him to come.

I believe I am voicing his feelings and the sentiments of the Society for the Propagation of the Faith in thanking His Eminence, Cardinal O'Connell, for the kind words of commendation he uttered yesterday in favor of our Society in his magnificent sermon, and for the unfaltering interest he has always manifested toward the Society.

His Eminence may well be proud of the missionary spirit of this Archdiocese. Here—as Doctor McGlinchey was telling you a few moments ago, here it is that, for the first time in the United States—thanks to the efforts of Father Tracey—(applause) it was proved that the Society for the Propagation of the Faith could be organized systematically in the parishes. What has been achieved elsewhere in this country had its prototype here in Boston. Father Walsh followed



in the footsteps of Father Tracey, and under the Divine Providence, he has organized the first Foreign Missionary Seminary of America. (Applause.) The figures presented to you by Doctor McGlinchey are the most eloquent commentary of his activities in his office. Think of it. One hundred and twenty-three thousand dollars raised in the Archdiocese of Boston last year for Foreign Missions through him! (Applause.)

Undoubtedly the unvarying policy of His Eminence, Cardinal O'Connell, in extending a sympathetic support to the efforts of the Diocesan Director of the Society tells part of the degree of Doctor McGlinchey's extraordinary success. Boston is vying in zeal with New York in a praiseworthy spirit of emulation in the creation of a Diocesan Bureau for the Society for the Propagation of the Faith.

New York has advanced in giant strides, and it behooves us to give due recognition to the great work done by the Venerable Cardinal of New York, His Eminence, Cardinal Farley (applause), in favor of Foreign Missions. It is his constant and deep interest in the Mission cause that renders possible the wonderful achievements of Monsignor Dunn, the efficient Diocesan Director of the Society in New York. The New York Diocesan office, last year, collected over one hundred and fifty-two thousand dollars for the Society for the Propagation of the Faith. (Applause.) No other Diocesan office in the world has ever attained such a magnificent figure.

Philadelphia is the latest comer in the ranks of the Dioceses that loaned us the exclusive services of one of their priests, Doctor Garigan. (Applause.) The eloquent Director of the Philadelphia office has already attained great results in his broad-spirited Archdiocese.

We owe to his Grace, Archbishop Prendergast, who fosters with tender care the development of the Missionary spirit in his great Diocese, the establishment of the Bureau of Philadelphia.

My dear friends, the movement in favor of the Society for the Propagation of the Faith is spreading rapidly through the United States today. Now we count many a Diocese in which the Society is firmly established, and there is no Diocese from which we do not receive some help according to its means, even from the poorest Diocese, even from the Missionary Dioceses; and even from the Archdiocese of Santa Fe (applause) whose Archbishop is present, and who was formerly engaged in the work for the Propagation of the Faith.



Last year the Society collected over three hundred and fifty-six thousand dollars through the United States for the Propagation of the Faith. Out of this money, as you will read in the next report of the Annals, which we are printing now and which will appear in December, over ninety thousand dollars have been spent for Home Missions for this country and its colonies. (Applause.)

If the Society is every day increasing its funds, we owe it to the interest shown to it by the Bishops in the various Dioceses and by our priests—our American priests—in their different parishes. (Applause.) And it is, thanks to the Bishops and thanks to the priests, that the laity today is becoming more and more aware of their duty toward the propagation of the Faith in the Foreign Fields.

My dear friends, the Society, as you know, was originally founded for America. It was an American Bishop who inspired the foundation of the Society for the Propagation of the Faith in Lyons. The Faith in this country we received from abroad. The resources we needed at the beginning, when this Catholic Church was in its cradle in this country, we received, also, from abroad; and now that the Faith has been spreading throughout this country, it behooves us to return benefit for benefit in men, in vocations, as well as in material help. (Applause.)

We pray every day that the Kingdom of God should come upon earth. We have as yet one thousand millions of souls to convert, and out of five hundred millions of Christians we number scarcely half of them.

Let us pray God that this movement for the extension of His Kingdom may grow every day more and more; let us pray Him that it raise up amongst us some vocations to go to Foreign Missions, and also give us the idea that, in helping, we are battling for the Lord, so that His Kingdom may develop and increase and become the Kingdom of Christ to the whole world. (Applause.)

DOCTOR MCGLINCHY: We are fortunate in having with us this afternoon a man who taught a few years ago some of the younger element present at Boston College. After having been regent at Woodstock, in Maryland, he was sent to Jamaica, and you can imagine our surprise when at the Diocesan office, we received a letter, an appeal, and it was not addressed, "Dear Doctor McGlinchey," or "Dear Father McGlinchey," but in more endearing terms. Now we have tried to have our old Professor come, and he said he would be delighted to tell



us what Boston did for him and his co-workers in Jamaica during his missionary experience there. I call upon Father McDermott of the Society of Jesus.

ADDRESS

BY THE REVEREND JAMES F. MC DERMOTT, S. J.

MISSIONARY FROM JAMAICA.

MOST Reverend and Right Reverend Bishops, Very Reverend and Reverend Fathers, Ladies and Gentlemen. The Reverend Director of the Society for the Propagation of the Faith has asked me to give you some facts about our missionary work in Jamaica.

Five years ago I went to Jamaica, and I have been laboring there ever since. I returned here three weeks ago today. Jamaica is an island about four thousand miles in area, or the size of Massachusetts. Its population is eight hundred and fifty thousand. Seven hundred thousand are black, and about one hundred and fifty thousand a little less than colored, and the few remaining thousands, probably ten, are white.

I am glad and proud to state publicly here my gratitude to a race that I never knew before—the black race. I have found them to be, those that I have dealt with—a simple people, a people full of sympathy and a people who would lay down their lives for those who work with them. (Applause.) We have seen them made, at least, I have—made the object of buffoonery on the stage and in the newspapers, and my ideas were anything but congratulatory to that race, until I got to know them.

I have met the highest rectitude among those people, whose history, were it known, would show them as martyrs in God's Church, and that is not fifty years ago; it is within two years. These people, too, are very sober. The sign of liquor I have not seen on a black man more than three or four times since I have been in Jamaica. These people, also, are very cautious in regard to the use of profane words. I haven't heard God's name in five years used in vain. Amongst these people a lady could walk from one end of the island to the other at midnight, for there has never been such a thing as an insult to a woman known there. (Applause.) Larceny is common, and that is on account of poverty, for they are poverty-stricken at times. The ordinary wages that a Jamaican earns is one shilling a day working in the field in agricultural pursuit. There are no miners and very few



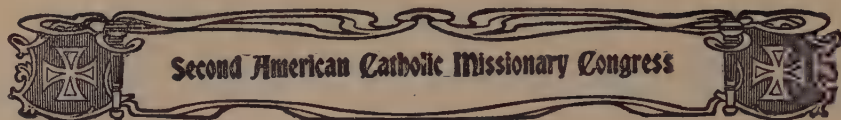
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manufactories. The men get eighteen cents a day breaking stones and working in the fields.

Those, however, who have means are most generous, and this, I can say, not merely for Catholics, but for Protestants. Many a night I did not know where to have slept, or slept at all, except for kind Jamaican people who were not Catholics; and they welcomed the priest with all their heart. (Applause.)

In regard to religion, nearly all Jamaicans have embraced some kind of worship, but the Catholics are two per cent. Out of eight hundred and fifty thousand we number no more than twenty thousand. We have one Bishop, twenty Jesuit Fathers, and let me just mention—I hope nobody will be offended—that nobody can do anything but a foreign priest. We have twenty American Fathers working, and four are from Boston—they are not foreign to you. One is from Malden, one from the Cathedral, one from Saint Augustine's, and I represent a little town called Worcester. All down there are Americans, the Bishop himself an American by birth. We have twenty-six Franciscan Sisters, and thirty-four sisters more. The churches are three, with sixty-four schools and chapels and five thousand children under our charge in the schools.

The support for this whole missionary undertaking falls principally upon the Maryland Province here in the United States. First, our Superior sent the men—all of us are young men—I pay myself that compliment. However, we aren't grown too old; we are able to do energetic work, and our ranks are being filled to do the work we have to do, and our Superiors are sending us to do the work among the colored people. Besides that, our Superiors here have to support us, for in Jamaica we get very little money and we can't expect much help. How can a man with a family of children who gets only a shilling a day—how can he give help? Even a coal collection is impossible there. (Laughter.) In spite of that, our Superiors cannot fill up all the Missions. They have done their best and sent men and women, but in 1903 a hurricane came and swept over the whole island. In 1907 there came a terrible earthquake that destroyed everything in the center of the island. On the thirteenth of last November everything I tried to build up for years in the part of the island I was in, simply went down flat on the ground. In rebuilding all these buildings God has blessed those who have assisted Father McGlinchey to be able to send something to us, otherwise we would be unable to do anything.



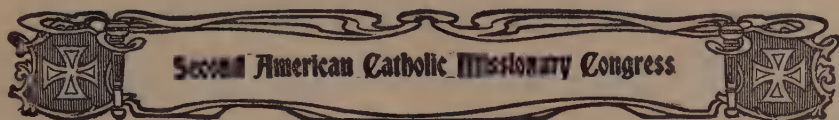
When you send money, it isn't simply the money that is consolation, but the fact that somebody is behind us, and this comes as a consolation to a priest who is working alone. (Applause.)

In the district in which I was working, about twelve hundred and some odd square miles, in that district we had fifty-five clergymen of different denominations working against me; I was the only priest. There are one hundred and ninety-seven schools; I had only two. They had all the rest. But I come from a race that isn't afraid of fighting (applause), and it was in those hours, the hours that are likely to be hours of discouragement, that, when you get some news from home—a letter from an old friend telling that the Society for the Propagation of the Faith is behind you and to go ahead—well, if there were ten thousand difficulties, we would go ahead. I must thank the Society for the Propagation of the Faith for letting me build a house for myself. It wasn't to take care of myself. I was going to a district that had leprosy. I didn't fear that. All the Fathers were told that lepers were filled with the idea of the contagious nature of this disease. One morning, after I said Mass, I was told that I had to sleep in a bed that belonged to a leper girl. It was the only unused room in the house. They gave it to me—well, they shunned me, those who heard it, and it was impossible to stay there. One man heard I was there, and he said, "Father, at any time, my house is yours; but, if you are going to go there and shake hands with my wife or touch a napkin, of course you cannot sleep in the house." That man was a friend of mine, and he wrote me to try to get money to build a house. I saw Monsignor Freri, and I was able to do it. (Applause.)

THE MODERATOR: I am very glad that I have a Bishop at my side, and when my word doesn't go, he says time is up.

Father Juillard, the Vice-President of the Society for the Propagation of the Faith, told you that one of the coming Dioceses in this great missionary endeavor is Philadelphia. (Applause.) The genial Diocesan Director has come here today at some great sacrifice to himself, and in order not to take too much of the precious time that should be given to the speakers appointed to discuss the paper, permit me, without further words, to introduce Doctor Garrigan of Philadelphia. (Applause.)

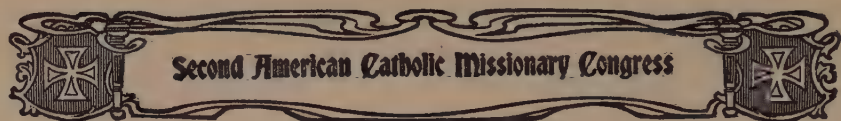
REVEREND WILLIAM J. GARRIGAN, D. D.: I have been asked by my friend, Doctor McGlinchey, to tell you about what we are doing for the Propagation of the Faith in Philadelphia. I can but repeat what he



has said in regard to the work in Boston, but of course in a much more humble manner—except in one part of the work. We have a very proud boast to make of our efforts in the Diocese of Philadelphia in one line—in the men that we have given to the cause. (Applause.) Our Archdiocese has given to the Foreign Mission work three of her most illustrious sons as Bishops—Missionary Bishops, who have done marvelous work in the Philippine Islands. We have one here today, the Right Reverend Bishop Dougherty of Jaro, whose gift to the missions was an almost irreparable loss for our Diocesan Seminary where he had done work in the education of our priests before his choice of missionary work. Another was Bishop of Nueva Segovia, our dear Bishop Carroll, of saintly memory, who returned a short time since broken in health from his missionary labors and died the death of a saint amongst his own in Philadelphia. (Applause.)

Our methods, however, for the Foreign Missions, known as such, in Philadelphia are practically new or rather, I should say, the systematic, business-like methods of carrying on that work has been but recently introduced. Well, even though we receive scarce a passing notice in the official report of the Missionary Societies, it is a well-known fact that Philadelphia has long been a well-worked field by missionaries, both home and foreign, as well as by collectors from the land of our forefathers. (Applause.) Thousands of dollars were every year contributed by our good people to relieve the sufferings of poverty-stricken missionaries in Foreign Fields, to build chapels in our far West and to embellish cathedrals in dear, old Ireland. (Applause.) We have never been appealed to in vain, as some here present can amply testify; but this, dear friends, is written nowhere save in the Book of Life.

It is only a little more than a year ago that we began to systematize the work, and already the results have proven the wisdom of such a course. During a part of last year we contributed a little over twenty-four thousand dollars to the cause. This, of course, is not very much when put into comparison with the great effort of Boston and New York, but, then, we are only beginning. (Laughter.) I can very well apply here an advertisement of a large department store used some years ago—"Watch us grow!" (Applause.) In a year or two more I hope we shall need no apology for our result, and we base our hope on the fact that our methods are identical with those so successfully used by our confreres in Boston and New York, and so ably described by my friend, Doctor McGlinchey. Our Diocesan paper, the

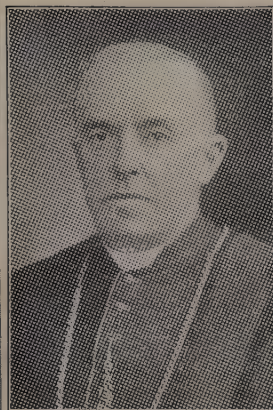


splendid Catholic Standard and Times, devotes every week a section to Mission news, and this has been a great help to us. Many a generous answer comes to the touching appeals of our far-off brethren who are laboring amid poverty and privation amongst the Pagan nations.

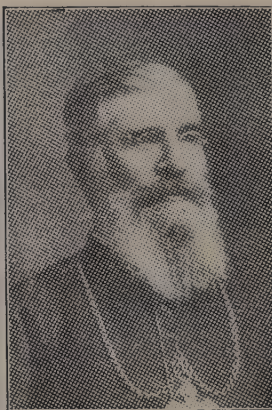
We had considerable success in our parish branches of the Society. In this regard, however, I am sorry to say I cannot paint so glowing a picture as my illustrious friend. I have, it is true, the encouraging interest of our parish priests, but not to the extent exhibited here; and this is only natural as we are proverbially conservative in our city which is of slow growth (laughter) but, like in everything else, we will get there. (Applause.) And yet this is the most important part of our work, to get the priests interested. Once you get that, the rest is easy. Our people are at heart most generous, are proud of their Faith, are eager to see it spread in pagan lands. All we need to do is—if the Reverend Fathers will pardon the expression, is to educate the priests. (Laughter and applause.) The idea is cleverly and plausibly put by one of our Bishops who is here present today, the Bishop of Jaro. I may, without his permission, say something that he wrote some time ago. It fits the case so well: "The moment our fellow-priests, who are anxious for the welfare and advancement of the Church, begin to enlarge their views and to fully realize that the preservation of the Faith at home is only one-half of the Church work here on earth, and that the duty to announce the Gospel to the whole world devolves upon no particular nationality or country, but upon all alike, on that day the cause of the American Catholic Foreign Missions will have been won in this land, for the laity will respond at once. Indeed they are only waiting for the word; and well do they know that the home churches are not suffering for it, but rather are acquiring added vitality and renewed fervor." It has been said that the Foreign Mission idea is unbusiness-like; it is sheer sentimentality; we need all the money and men, surely; let the heathen take care of themselves, and so forth, and so forth." If we can close our ears to this and act accordingly, then Christendom the world over will cease to wonder what ails the Catholic Church in America of which so much is said and so little seen; and, dear people, it seems to me that it should not be such a tremendous task to educate the clergy, if we can only get a hearing from them; and this Congress is the best means to get that hearing, for it has a cause that should distinctly appeal to



Most Rev. PAUL BRUCHESI, D. D.,
Archbishop of Montreal, Canada



Rt. Rev. O. E. MATHIEN, D. D.
Bishop of Regina, Canada



Rt. Rev. A. PASCAL, O.M.I., D.D.
Bishop of Prince Albert, Canada



Rt. Rev. HENRY O'LEARY, D. D.
Bishop of Charlottetown, Canada



Rt. Rev. JAMES MORRISON, D. D.
Bishop of Antigonish, Canada



Rt. Rev. G. BLANCHE, D. D.
Vicar Apostolic of the St.
Lawrence, Canada



Rt. Rev. NICETAS BUDKA, D. D.
Ruthenian Bishop of Canada

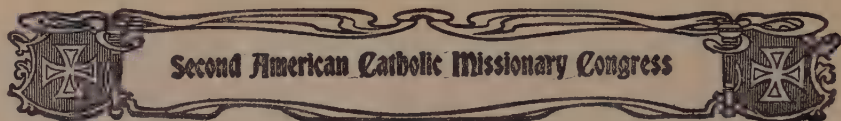


them. Why, it is the very central idea of Holy Church, "Go ye, therefore, and teach all nations," was Our Lord's command when He sent the Apostles to found the Church. He lived for all; He died for all; He shed His Precious Blood for all; He would have all participate in salvation and He would redeem all, even the benighted heathen in China and the savage in Africa, as well as ourselves. He willed that the time should come when there would be one fold and one Shepherd. We simply cannot get away from that idea of the Church. *We are the Catholic Church!* (Applause long continued.)

DOCTOR MCGLINCHY: As the programme announces, the Moderator of the Colonial Session to be held on Wednesday is the Right Reverend Bishop Dougherty of Jaro, of the Philippine Islands, one of the three referred to by the previous speaker as the special gift of the Diocese of Philadelphia to the Philippine Islands. Bishop Dougherty has kindly consented to say a few words even at this Foreign Session, although there is a special Session for the Philippine Islands. (Applause.)

RIGHT REVEREND DENIS J. DOUGHERTY, D. D.: Your Eminence, Most Reverend and Right Reverend Bishops and Very Reverend and Reverend Clergy, Ladies and Gentlemen. On Wednesday morning, therefore, I shall have the privilege of presenting to this distinguished Congress the situation of the Church in the Philippine Islands, and on that occasion, also, I shall be happy to express my gratitude to The Church Extension Society of Chicago for all that it has done for us, and I am very glad to have been invited now, although not on the programme, to participate in this expression of thanks to the Society for the Propagation of the Faith.

Apropos of their work, I shall tell you a story concerning both China and the Philippine Islands. When I was a young seminarian and meditated upon the spirit that should animate a priest, I often thought of the sacrifices of the missionaries in China, and I also deemed it the supreme act of self-effacement to devote one's self to the Missions in that land, until one day, about two years ago, there presented himself in the Philippine Islands for consecration a young Bishop-elect for the interior of China. For some years previous to 1898, this young Chinese Bishop-elect, a Spaniard by birth, had labored in the Philippine Islands, and he was, therefore, thoroughly conversant with the conditions in that archipelago. During the war he left the Philippines for China, and had spent there,



when I met him, some nine or ten years. He said to me one day, "Bishop, I know the Philippines and I know China, and I wish to say to you that we are better off in China than you are in the Philippines." (Applause and laughter.) I assure you I was very much surprised and I asked him to explain the reason why. He said, "There are two reasons: In the first place, we aren't subject in China to the petty persecutions which the Filipinos perpetrate upon the white-faced missionary of the Philippine Islands; and the second reason is this: that we never have to worry for funds. We are supplied by the Society for the Propagation of the Faith." (Laughter and applause.) I put that in my vest pocket for future reference, and when I arrived in this country, I made it my business to call upon the Right Reverend Monsignor Freri, and I at once asked him for fifteen thousand dollars. He said, "Bishop, it is yours." (Laughter and applause.) I already got a check for fifteen thousand francs, which, being translated to good American money, brought about three thousand dollars. I wish, in bringing this to the notice of the acting Director, to hint that the rest is still due. (Laughter and applause.)

Now, then, I have just learned with great pleasure from Reverend Doctor McGlinchey, that since I came to this country a few trifles were sent over there—several thousand dollars more to the Diocese of Jaro from this very town of Boston. (Applause.)

The situation of the Philippines will be fully discussed on Wednesday; and I may say now, in anticipation, that our greatest need there is the need of priests. The Spanish Friars have been obliged to fly for their lives. In the Diocese to which I belong we have thirty missionaries who are Irish, English, Dutch and Tyroleans, and these poor men have been obliged to live exclusively on the Mass Intentions sent them from Boston and New York and Philadelphia. I am beholden, therefore, to this great Society for the help that it has given me, and what I say about my own Diocese, can be said about every other Diocese in the Philippine Islands.

This Society, now established almost one hundred years, has been providential in making known first of all to the Christian world, the Catholic Christian world at large, the existence of our Foreign Missions; next, in arousing a world-wide interest in them, in sending out priests and supporting the priests. How few of us know, my dear friends, that more than four hundred Dioceses and Vicariates, Apostolic, Vicar and Prefect, like that Diocese in China, are absolutely



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dependent upon the Society, entirely supported by it.

This, therefore, began as a little mustard seed nearly a hundred years ago, and has been instrumental, under the Providence of God, for spreading the light of the Gospel in Foreign lands; and we hope it will be supplemented in this country and in all countries under the American flag by The Catholic Church Extension Society; for in a country like this, so vast, so teeming with wealth, and especially with Catholic Faith, there is ample room for both of these glorious Societies, and I hope that, in proportion as every Diocese in this country and every parish co-operates with both Societies, they shall receive the blessing of God. (Applause.)

REVEREND DOCTOR MCGLINCHY: Now, we have one more speaker, and while he is telling us something about the conditions in British East Africa, where he spent between nine and ten years, the following, appointed as a Committee on Resolutions, will prepare something to be passed on by the entire gathering:

Father Juillard, Vice-President of the Society for the Propagation of the Faith,

Doctor Garrigan, the Diocesan Director in Philadelphia,
The Provincial of the Society of the Divine Word.

Doctor Koesters, who is a member of that Society,

Father Willms, the General Director for the United States of the Society of the Holy Childhood.

In anticipation of the great privilege and pleasure that would be ours in listening to a man who has really fought the fight, who has been on the frontier; who has given all that a man can give for another; who has left home and friends and all that is near and dear to each one of us, I wrote to a missionary way out in Idaho, and he sent me the following words: "If I can do anything to help that glorious Society that helped me to keep soul and body together while I was in Africa, send me a telegram and, of course, I will come," and today we have Father Van den Bergh of Africa, to tell us his story. (Applause.)

ADDRESS

BY THE REVEREND L. J. VAN DEN BERGH.
MISSIONARY FROM AFRICA.

WHEN two weeks ago Doctor McGlinchey wrote me, inviting me to come over to Boston for this great Congress which is being held there these days, I thought it was a very far cry to come over from



Idaho, a journey of four days and four nights, and I had to really consider the fact. But when I began to think of the great good that the Society for the Propagation of the Faith has done for the missionary in the far away Field, and when I began to consider another far cry that came to me from the heart of Africa, from my three friends with whom I have toiled and fought side by side for nine years, and when I began to consider what I might be able to do for these good men who are still inspired to carry on that great work in Uganda, I thought I must go, and I sent a message to Doctor McGlinchey accepting his invitation.

You have heard this afternoon a great many suggestions, principally about the collection of moneys which are sent to Foreign Missions; but I am here this afternoon to tell you how some of that money is spent, and how on top of that money that is sent for the same Missions, how many lives are spent, also. It was to the munificence of the Society for the Propagation of the Faith in 1896 that we owed a grant of ten thousand dollars from the Society, to go out into the farthest, darkest Africa of Henry Stanley fame.

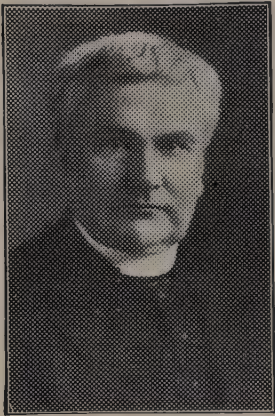
We had six months of a journey. You may say, "Well, you must certainly have had a grand old time on that ten thousand dollars." And we certainly did. I am going to explain to you what sort of a time we did have.

It wasn't very long after we came to Zanzibar that we arranged for our caravans. The natives had to carry a load of sixty-five pounds, and accompanied us to that far-distant country, seven hundred and fifty miles away from the east coast. It wasn't very long before we had gone out on our trip, when two days afterwards we found out that even with the ten thousand dollars that we had received, and with which we were able to provide ourselves with provisions for three months, that at the rate we were going, which was two hours a day, it would take us six months instead of three, and, consequently, we would be famished and out of provisions before we would have been half-way on the journey.

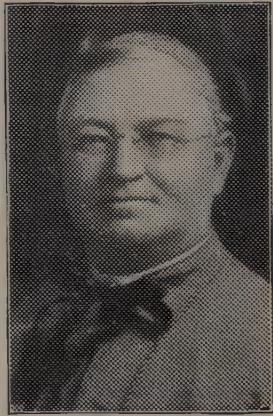
We called the caravans together, and through the interpretation of one of the natives, who spoke some indifferent French, we asked them to kindly inform the caravans that the next day we had to go to Casi Moto (the Fire camp) sixty miles distant. The next morning with Father Matern, as Commissary, the caravan spread itself out for two or three miles. We would have two leaders in the avant-



Most Rev. SEBASTIAN G. MESSMER, D. D.,
Archbishop of Milwaukee. Vice Chairman of the Board of Governors of
The Catholic Church Extension Society



Rt. Rev. D. J. O'CONNELL, D. D.
Bishop of Richmond



Rt. Rev. T. MEERSCHAERT, D. D.
Bishop of Oklahoma



Rt. Rev. W. A. JONES, D. D., O. S. A.
Bishop of Porto Rico



Rt. Rev. C. W. CURRIER, D. D.
Bishop of Matanzas



garde, two in the center, and two in the rear to catch up with the stragglers and send them home. When we came within two hours and a half of the camp, immediately the vanguard, consisting of from eighty to ninety porters, threw down their loads and piled them all on top of one another and began to settle down for work. They began to look for water and firewood. We didn't require this, but we wanted them to go on, and we told them that we must go to Casi Moto. They showed us how the perspiration was running off their heads and breasts, but we were inhuman enough to drive them on, notwithstanding the great fatigue. What could we do? We were there to preach humanitarianism and kindness, but the leader said, "Father, if you want to go there, the two of us, the cook and two of the boys will go ahead, and the rest will follow." So, we marched on for another three hours, and finally came to a beautiful spot, of magnificent, green grass, plenty of water, beautiful shade trees, firwood. We laid ourselves down, footsore and tired. Fatigued as we were after this long march of six hours, it wasn't long until it got dark, and we slept under the shade of a tree. It was along about three o'clock in the morning when we woke up and looked around and found not a sight of the caravans. We went up to the nearest hill, and as far as the eye could reach, there was no soul in sight. About four o'clock in the morning we began to work, and we sent the porter back, and told him not to lose any time. That was the last we saw of him. About five o'clock we didn't know what to do, so we began to speak in signs to our two boys and the cook. They said, "What want to do; go ahead or go back?" We said, "No, no; go ahead." The boy put up one finger, and pronounced one word, the name of a village. So we decided to go on; and so, on we went and inside of half an hour of coming into the village, we came to the entrance of a huge forest. We had at that time our traveling donkeys and we dashed into this forest on the backs of our donkeys. About five minutes afterwards, as the sun sets regularly all the year round at six o'clock, and rises at six—we had just been about five minutes in this forest when the darkness set in.

So, here we were in an unknown country, with guides and companions whom we did not understand, for our comrades, and we went on until about ten minutes afterwards. It seemed as if all nature began to come to life, especially wild nature began to rise from its lethargy of the day, and we heard all around us the cries and yelpings of hyenas. Very soon we heard the steps of our donkeys and



men. They immediately surrounded us. The hyenas are merely treacherous and sneaking animals. They would not attack a man unless he is in the dark. As long as it is light he can help himself. It was not long before we heard in the far distance the tremendous roar of a big lion, and it was then that the donkeys let out their long neighs, striking out and running like hares out of a hole, and we couldn't control them. They were running away in a very narrow path of the forest with branches hanging down from the trees, and we lost our hats, and our faces were cut and bleeding; our khaki jackets were torn to shreds, and there was very little left of us. It was three quarters of an hour after we had been pursued by all these wild animals, when the cook, who brought up the rear with two or three cooking pans on his head, all the time yelling in order to scare the animals off, all at once set up a tremendous crying. We knew that, of course, he had been bitten, and had turned around and smashed the hyena. He had been bitten in the heel. Of course in losing the utensils he made his load lighter, and he ran faster and faster. At the same time the lion was coming closer, and we were getting fearful that that animal had heard the groans of our donkeys, and things seemed to be so hopeless we began to yell at one another that we might as well prepare for death. It was impossible to stop the donkeys; it was impossible to jump up and get into a tree where we might spend the night, so the best thing to do was to prepare for death, and strange as it may seem, we advised one another to go to confession before the end would come.

It may sound very funny and strange to you that we made confessional boxes of the donkeys' saddles. As soon as we had made our confession, and my friend had given me absolution, and he had confessed to me and I gave him absolution, we felt a great deal easier, and we simply gave our lives into the hands of God. From that moment we knew that we could only depend on Providence. We had no guns or rifles or ammunition; we didn't even have a lantern that would have been able to drive off the wild animals. This condition lasted two hours, and then we saw a light in the distance and made a bee-line for that light. We came to a village, and in the interior of the village, which was surrounded by poisonous growths, there was a chief and some of his slaves sitting around a camp fire drinking native beer and smoking the pipe of peace. We tried to get an entrance through this high hedge, and not knowing the dangerous



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nature of this growth, the boys having shouted a warning which we did not understand. The natives saw that the only thing for them to do was to take us by force, so they came around, took the donkeys by the bridle and took them around by the gate composed of bushes and branches of trees. It was by this time about half past eight. As soon as the chief heard our cries, he thought that we were about to attack, and he gave word to his slaves to have their arrows ready and form in a square. They brought at least forty or fifty men with them, and they all formed in the center of the village in a square. We then thought that we had jumped from the frying pan into the fire. Then the boys came around and they gave a warning to the captain, and told him that we were in German territory, and if they would dare to hurt a hair of our heads that the whole village would be razed to the ground by fire; that all the women and children would be taken captive and every man would be killed. That put the fear of the Kaiser in their hearts; from that moment we were the best of friends. The Chief told his men to put down their arrows, and told them to take our burdens. You may be sure that we readily granted the favor.

When we entered into this village, as we had started at six o'clock in the morning, you may imagine how hungry we were. So we made signs for something to eat, and they came forth with their vessels, black and dirty, and brought us some rice. We told the cook to boil this, and he did so, and when he was through it was as black as the black of my shoes. We all set to with our hands, and before we were ready to take anything at all, we had our hands blistered.

We asked the Chief for a place to sleep, and he pointed out the largest hut in the village, and told us to go into it, after he had driven out his young wives, amounting to six or seven, and a dozen children and a dozen goats and sheep, we went into it. The hut was made of thatch, and there was only a little hole in it about two feet high, and inside there was a little fire. As soon as we got in, we saw this fire smoldering away, and the smoke curling around through this open door, which was window and chimney at the same time. We threw ourselves down in our boots and khaki suits, and my friend immediately slept the sleep of the just. I couldn't sleep, because the atmosphere was so thick. After we settled down, it was not long before the flees and flies and vermin and rats walked over me, and every time I tried to ward off the rats, I would hit a chicken; and this lasted a quarter of an hour. So I told my friend to come out and



sleep in the open. That was our first night; with our suits as our pillows, we slept under the stars of Africa.

Another thing your money helps to do, my dear friends, is this: when I finally came to Uganda—after leaving London and England on the 5th of November, we arrived in Uganda on the 13th of May, 1907, six months and seven days after we had left the old country—when we arrived there we were all foot-sore and lame. As far as myself was concerned, I was blind. The summer sun had made me blind.

When I was led into Uganda, they immediately sent for a doctor, and I was very fortunate in having a doctor who had made a study of the eye, and he told me that the only thing to do was to get into a dark room and stay there until the eyes would grow stronger, because the sunlight would hurt them and I would lose my eyesight entirely. As soon as they told me that, I couldn't help but cry, and they started darkening my room.

Now, these huts were built on palm posts, and on each side was a telescope arrangement of reeds woven with the bark of a tree. Between the fences of reeds the vacant spaces were filled in with grass. Every one who has been in Africa knows how those vacant places are filled with rats. And when they had darkened this room, during the daytime this place, being so much cooler than the outside, and so much darker, the rats came to make it a happy hunting ground. In the middle of the room there was a table of palm posts, and from there was a palm post running up to the gables. On the side of the room was a bench running all around the room on which we put our boxes and things. There was just space enough between the bench and this table to put my bed. As soon as I was put into this dark room, the rats began to jump down from the table to my bed and go from there to the bench and back and forth playing hide and seek all the day.

When the boys would bring me my breakfast in the morning, my dinner at noon and the evening meal, I would find that three or four rats had gotten ahead of me. You would not believe it, and you think that these things may be exaggerated, but I am standing here and telling you this. At the time that every rat had passed over me, I was praying to Almighty God for a reward for this suffering of six weeks, and I was asking Him to at least grant me the baptism of one native. When I left, six months later, I had the pleasure of having registered



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during my sojourn three thousand two hundred baptisms. (Applause.) And even then, I think I have got some coming to me yet.

During the five years I have mentioned, we have made seven thousand two hundred converts (applause) that is to say catechumens and those who were baptized. When I left the Mission I left four thousand catechumens who were under instruction. In those five years, we received from the Bishop two hundred dollars a year. I was at that time Superior of the Mission with four assistants. Two hundred dollars a year to live on; forty dollars a man per annum! But if it costs that much to make seven thousand converts, it cost, also, the lives of three of my best friends, Father Prendergast, Father Caustin and Father Spring. At the present time there are only two left.

It is for these men especially that I am asking for help, as much as you can possibly give, to assist the propagation of the Faith, not only with a little money, but to be able to reach out the hand of sympathy, to inspire them with fresh vigor in order to carry on the great work for the Catholic Church and for God Almighty. (Applause.)

DOCTOR MCGLINCHY: Before the reading of the resolutions, Doctor Kelley, who is the prime, moving power responsible for this great Convention, is going to say just a few words. Doctor Kelley. (Applause.)

VERY REVEREND FRANCIS C. KELLEY, D. D.: Right Reverend Chairman, Most Reverend Bishops, Right Reverend and Reverend Fathers, Ladies and Gentlemen. I am very glad indeed to have the privilege—for I know it is a privilege—of saying one word on the part of The Catholic Church Extension Society for the great Society for the Propagation of the Faith for Foreign Missions. I won't take up very much of your time.

What was said this morning was all in the line of co-operation. The magnificent discourse of Bishop Schrembs urged co-operation. I want to say for The Catholic Church Extension Society that there is nothing dearer to the hearts of its Directors than that very idea of co-operation. How it is going to be worked out we don't know; but we do know that we are in a very receptive condition. We will do everything that we can to bring about the very best results for the Home and Foreign Societies. When we started out the Society for the Propagation of the Faith was receiving one hundred thousand dollars a year from America, and, we very shrewdly I think, made



up our minds that the more the Society for the Propagation of the Faith got, the more we would get; and the more we would get, the more they would get. We made up our minds at once that, if we could push The Catholic Church Extension Society hard, the Society for the Propagation of the Faith would be pushed hard, also.

It wasn't very long before Monsignor Freri saw the point, and hence he did push hard, harder than he ever pushed in his life, and as Doctor McGlinchey has said, the Church in America is awakening to the needs of Foreign and Home Missions. The Society for the Propagation of the Faith has annually three hundred and fifty thousand dollars, or three times more than it had when The Catholic Church Extension Society was organized. We have tried to be unselfish from the beginning, and hence I say to you that the more money you give to the Society for the Propagation of the Faith, the better satisfied we will be, if you don't take it all away from us. As long as you are taking care of us, you can give most generously to the Society for the Propagation of the Faith, and I can assure you that there is no jealousy. We are sorry of course when we do not get as much as they do, but at the same time we rejoice that they get it, and we know that the men who handle it are doing it properly, and are full of the missionary spirit which is the spirit of God.

So, I am glad to be able to say, on behalf of the Catholic Church Extension Society, that there is the fullest co-operation offered, and I am sure, the fullest co-operation will be extended. We can be friends, and we will be friends to the very end, because, after all, we both work to spread the Gospel of Jesus Christ. That is all we are trying to do. It isn't for ourselves or for the officers of either Society. God knows there is nothing in it for us. It is for Jesus Christ and the Church of Christ. It is to spread His message. If it cannot be spread by us, let it be spread by somebody else, and even if we have to go "way back and sit down," we will, provided some one takes up the work and carries it on to the end. (Great applause.)

DOCTOR GARRIGAN: Following is the Resolution which you are asked to pass:

"Resolved, that the Society for the Propagation of the Faith, whose aim it is to assist by prayers and alms the missionary laborers for the Pagan and Heathen places, be congratulated for the excellent results it has accomplished in the Foreign Mission Fields, in that by such efforts it has contributed largely to the support of the fifteen thousand Priests and five hundred Brothers and forty-five hundred Sisters. The Foreign Mission Sessions



of the Second American Catholic Missionary Congress are recommended as a medium for spreading the Faith in China, Japan, India, Africa, Oceanica and other non-Christian countries. And, hence, we urge that, in grateful remembrance of the benefits received by our American Church, especially when in its cradle, from the Society for the Propagation of the Faith, and mindful of our duties to extend the Church of Christ throughout the world, we earnestly urge the establishment of this Society in all the parishes of this country."

It is requested that all those in favor of this Resolution will signify their intention by a rising vote.

(The above motion was carried, the entire audience standing.)

DOCTOR MCGLINCHY: Father O'Donnell will now make some announcements.

REVEREND PHILIP J. O'DONNELL: The Chapel Car is back of the Lenox Hotel, Exeter Street, and may be entered at any time from eight in the morning until ten o'clock at night.

The Credentials Committee has Headquarters at Symphony Hall in Parlor 6, and also in Horticultural Hall. Delegates are instructed to present their Credentials, properly filled out with Hotel address.

To secure Badges at Headquarters, the offices will be open from eight o'clock in the morning to six o'clock in the evening.

The Official Programme and Guide is in charge of boys from Boston College, and is on sale at the two Halls and also at the Chapel Car, and at the Copley-Plaza, which is the Headquarters of the Congress.

The mail for Delegates will be found at the Secretary's office, first floor, Horticultural Hall, and Validating Office will be at Credential Bureau, first floor, Horticultural Hall. You are kindly requested to attend to that matter immediately, inasmuch as one thousand tickets must be deposited before there is any question of endorsement.

There will be a meeting tomorrow morning at nine o'clock of the Holland and Belgian priests in this Hall, and at half past nine they will adjourn to one of the private rooms.

I have the very great pleasure of announcing that since the Congress opened, we have already received some gifts,—two life-memberships, one from Doctor Supple, Pastor of Saint John's and Saint Hugh's Churches, Roxbury. Doctor Supple promises a thousand dollars. Another thousand dollars from William J. Dooley, Chamberlain to His Holiness, and gentleman of honor to the Cardinal Archbishop. (Applause.)

I wish to say at this time that you ought to remember that His



Second American Catholic Missionary Congress

Eminence, our great Cardinal, is not only a friend of the Church Extension Society by his voice and pen, but also that he has given more than one life-membership to this great organization already, and is giving very generously. Amongst the Board of Governors is also our Auxiliary Bishop, Bishop Anderson. He interested others. In fact, I remember one day when Father O'Doherty, Pastor of Haverhill, sitting in my parlor, called up five parish priests and got a thousand dollars from each one, and handed me a note to send to Father Kelley, our worthy President, saying that six Boston parish priests had contributed one thousand dollars apiece. That was a good hour's work, and we are sure that this Congress is going to increase very largely the number of life-memberships in the Diocese.

In addition to these contributions, we have also received a life-membership from Mr. George H. Callahan, of Knoxville, Tennessee, and from two Diocesan priests of New York, whose names will be read tomorrow.

There have been contributions towards the erection of chapels, one to be presented by the Diocesan Temperance Society. There is another to be built and donated to the Diocese of Santa Fe, through the Church Extension Society, by the people of Saint James' Parish, in memory of the Right Reverend Monsignor McQuaid, whose death took place only a few days ago.

The Parish of Wakefield has also promised to build a Memorial Chapel in a Western Diocese, and will give it through the Church Extension Society in memory of the Reverend John D. Colbert, lately deceased, who was one of the best friends of the Church Extension Society.

I hope that at the next meeting the list of donations will be very much greater. To that list you may add now by giving your name to Father Kelley, and it will be a very great pleasure for either Fathers Shannon or myself to announce a great number of life-memberships. (Applause.)

Closing Prayer by the Moderator.

SECOND DAY.

Symphony Hall,
Boston, October 21, 1913.

(Closing words of His Eminence, William Cardinal O'Connell, at the close of the meeting of Holland and Belgian priests in Symphony Hall at nine thirty o'clock.)



CARDINAL O'CONNELL: I think there is nothing in this Congress that will have a more beneficial effect than this meeting of the Holland and Belgian priests.

I think very much of the Belgian priests all over the country. We have an especial gratitude here in Boston. We can never forget that in the old times, before we had our own Seminary, many of our good priests—many of our very best priests—were trained under their hands in old Troy, before the separation from that Diocese of the Bishop of Ogdensburg (applause), and I trust that this very interesting and excellent paper which has now been read will be published broadcast. I pledge to the Society my most earnest co-operation, and I will give it my heartiest blessing. (Applause.)

SECOND DAY.

Symphony Hall,
Boston, October 21, 1913.



IS EMINENCE WILLIAM CARDINAL O'CONNELL: Most Reverend Archbishops, Right Reverend Prelates, Very Reverend and Reverend Fathers, Ladies and Gentlemen. I was met this morning by my secretary who had a very gruesome face and a stack of mail several feet high, and he said, "Your Eminence, can I have a few minutes? There is a great deal of mail that needs attention." I said, "Not today." Then he looked worse, and said, "Well, when?" I said, "I don't know when; but certainly not until the Missionary Congress is over." (Applause.)

His Grace, the Archbishop of Chicago, very beautifully said yesterday that when Chicago was burned down, Boston built it up again. Boston capital went to Chicago and remade Chicago, and we are very proud now of what Boston has done for Chicago. But Boston and New England, in their way, had been doing that or similar things for all the West.

It is very truly said that the only real American is an Indian. It is really true, for all the rest of us come, in some time or other, through our ancestors or ourselves, from Europe. In that same way, all the Westerners are really from the East. (Applause.)

It is true we have sent a great deal of money to the West, not merely on the financial basis of speculation which, in a business sense is all right, but, thank God, we have been able to help the West religiously in very many ways, financially and otherwise—and es-



pecially otherwise. We have given to the West—I mean we, New Englanders—have given some of our very best products, and we are proud of them in the work they are doing.

I am here this morning for the very special reason of doing honor to one of New England's own sons. It was rather amusing yesterday to hear His Grace, the Archbishop of Chicago, talk so fluently of "we Westerners." Since when was he a Westerner?

Now, let us be candid in all things. We, all of us, would like to go West, really (applause), because there is in the atmosphere of it something of generous freedom and liberty that, in the older settlements, is fast passing away.

Many of the Missionaries endure tremendous hardships. We are perfectly conscious of that; but I wonder, too, if that very condition hasn't its splendid compensations. Now we are becoming very much like European cities, and you know the more crowded and the more settled and the more restricted a locality is, the less liberty there is. When the Church in America was a missionary organization, there was tremendous freedom, every one coming out and doing his own work as he wished for the Glory of God, but, naturally, the very development of things, as they grow more and more, tends more and more to restriction of personal liberty. You come more and more under a law for the purpose of uniting efforts under single heads. That takes away from individual liberty, but of course it is necessary for organization; and so in the East we are fast losing much of the splendid liberty which still, thank God, in the West you have.

There is something in the very atmosphere of the country beyond the Mississippi and around the Mississippi that is inspiring to us Easterners. We really grow into it when we perceive it, because it is really an atmosphere of splendid individual freedom.

Please don't imagine that, because we are coming more and more under, naturally, the necessity of restriction and force of made law, ecclesiastical and otherwise, and those conveniences of civilization which are necessary for people living in large communities,—please don't imagine that we don't love the freedom, the splendid freedom of the great West. We do. (Applause.) And one of the very best products that New England has sent to the West—of course by his work and his association and his splendid services to the West, the great Far West especially, which he is now ruling—he is a Westerner in everything but birth and the memory of his childhood—is the one



into whose hands I have the honor now of confiding the government of this meeting. I mean His Grace, Archbishop Christie, of Oregon. (Applause, long continued.)

ADDRESS

BY THE MOST REVEREND ALEXANDER CHRISTIE, D. D.

ARCHBISHOP OF OREGON.

YOUR Eminence, Most Reverend and Right Reverend Prelates, Very Reverend and Reverend Fathers, Ladies and Gentlemen. His Eminence, using a very common expression, is a "boomer" for the West. (Applause.) He speaks of our vast territory, and I believe that I mistake not the territorial limits when I state that the Province of Oregon, the Ecclesiastical Province of Oregon, has one of the largest territorial areas in the world. Our Province is measured by more than one million square miles so, therefore, you can understand the open door invites the Easterner to come out and grow up with the West. (Applause.)

It is true I am a native of Vermont. I am proud of it. (Applause.) Of my native State I have only one regret, that my parents did not emigrate to the West sooner, for, had they done so, our magnificent type of people, our broad, fertile fields, our great mountains and our Pacific Ocean would have given to me a manlier and a larger stature. (Applause and laughter.)

I am here by the appointment of His Eminence to preside over this Session, a Session in which will be discussed the necessities of our Home Missions. Nothing can be dearer to my American heart than to devise means by which we can reach out and bring to the intelligent, non-Catholic mind the teachings of God's great Church.

It is stated that here, at home in these United States, that fifty or sixty millions of our inhabitants are churchless people. I hate the name of infidel; I despise the name of atheist, and when these names are applied to that fifty or sixty million American people, I deny it. These fifty or sixty million people in the United States are not atheists; they are not infidels. That they are not members of this or that particular religious sect is due often to the senseless, and, I may add, the foolish discourses that are delivered from our non-Catholic pulpits. These people are looking for the truth, and it is our duty to devise means to bring the truth of Christ's great Church to them. If the truth is presented to them, they will accept it, and they will be



an honor to the great Catholic Church of the United States. (Applause.)

It is stated that our vocations to the priesthood are few. I cannot admit it. There are vocations to the priesthood, and the heart and soul of the American boy can be reached. For thirty-six years I have labored as a priest and a Bishop, and in a large measure with the boys and youths of this country—I care not whether they be native-born or adopted—they are just as pious, just as intelligent, and would be just as zealous in God's priesthood as any boys or youth of any country on the face of God's great earth. Give to the American boy an opportunity, and he will be an ornament to the priesthood of Christ's Church. We have the vocations, but the vocations are found in a large measure in the poorer families, who are unable to educate the boys and put them through their classical course. We Bishops and Priests should frequently bring this to the attention of our Catholic laity, and I firmly believe that our Catholic laity in every congregation, if the priest or the bishop selects a boy or boys, will pay a part, or they will pay the entire annual tuition of the boy's education to the priesthood. This, then, should be a great part, and a most important part of our work, to bring our boys into the priesthood.

When you look over the priesthood of the United States and consider the American boy who has become a priest here in this country, I ask you does he not compare favorably with any other nationality? Is he not as zealous, intelligent? Has he not the interest of God's great Church at heart equal to the priesthood of any country? (Applause.) It is time, then, for us to be up and doing, giving from our mite to educate priests, bishops, and laymen, gathering in the boys from the families, passing them through their classical course, and in a few years we will give to the Pontiff the message, only in a more superlative degree, that Saint Patrick gave after laboring as a Missionary among the Irish people. As we read in his Confessions, his first message to Rome was: "Holy Father, the Irish people are all Catholics, and they are all almost saints." Give to our own American boys the chance to be missionaries. We can do it, and our message in the near future will be to the great Father of Christendom: "The American people are all Catholics, and they are all saints." (Applause.)

I am detaining you, ladies and gentlemen, too long. I have the great pleasure to present to you one who is, I firmly believe, if this



great organization proves to be what we expect it to be—a most powerful agency for the conversion of the American people—the honor is due. I mean the Very Rev. Doctor Kelley. (Great applause, long continued.) I have crossed the Continent to bring to him the greetings and the thanks of the priests, the bishops and the laity of the Province of Oregon. Therefore, then, ladies and gentlemen, allow me to present to you the Very Reverend Doctor Kelley. (Enthusiastic applause.)

ADDRESS

BY THE VERY REVEREND FRANCIS C. KELLEY, D. D.

YOUR Eminence, Most Reverend Chairman, Most Reverend and Right Reverend Prelates, Very Reverend and Reverend Fathers, Ladies and Gentlemen. I am afraid that if I attempted to thank His Eminence for his interest in this Congress, manifested again by his presence this morning, and then to add to all that my thanks to His Grace, the Archbishop of Oregon, for his very, very kind reference to myself, that words would absolutely fail. I think that His Eminence understands how grateful the entire management of the Congress is for his interest, and I am sure that His Grace understands, too, that, if I don't use words to thank him, I feel my thanks far more deeply than words can express.

This morning I am not here to say very much about the Congress itself. I am here as the Moderator of the Home Mission Session. So, I suppose, that the first necessity is to proceed to business. Indeed, if I had not already the habit of getting down to business, I would have acquired it since coming to Boston. (Applause.) I have learned, even though I am a resident of Chicago, the "Windy City" (applause and laughter), that when you come to Boston, under its present ecclesiastical administration, you have to be up and doing; keeping your eye on the compass all the time. (Applause and laughter.)

I had an illustration of this one day when, sitting in the office transacting business with one of the priests, I accidentally heard a step behind me, and looking around, thinking that perhaps my "Boss" (turning to Archbishop Quigley) had come from Chicago to look after me, I saw His Eminence himself standing in the doorway. And I was delighted that morning, and breathed very easily, because he happened to come at a time when things were really going.

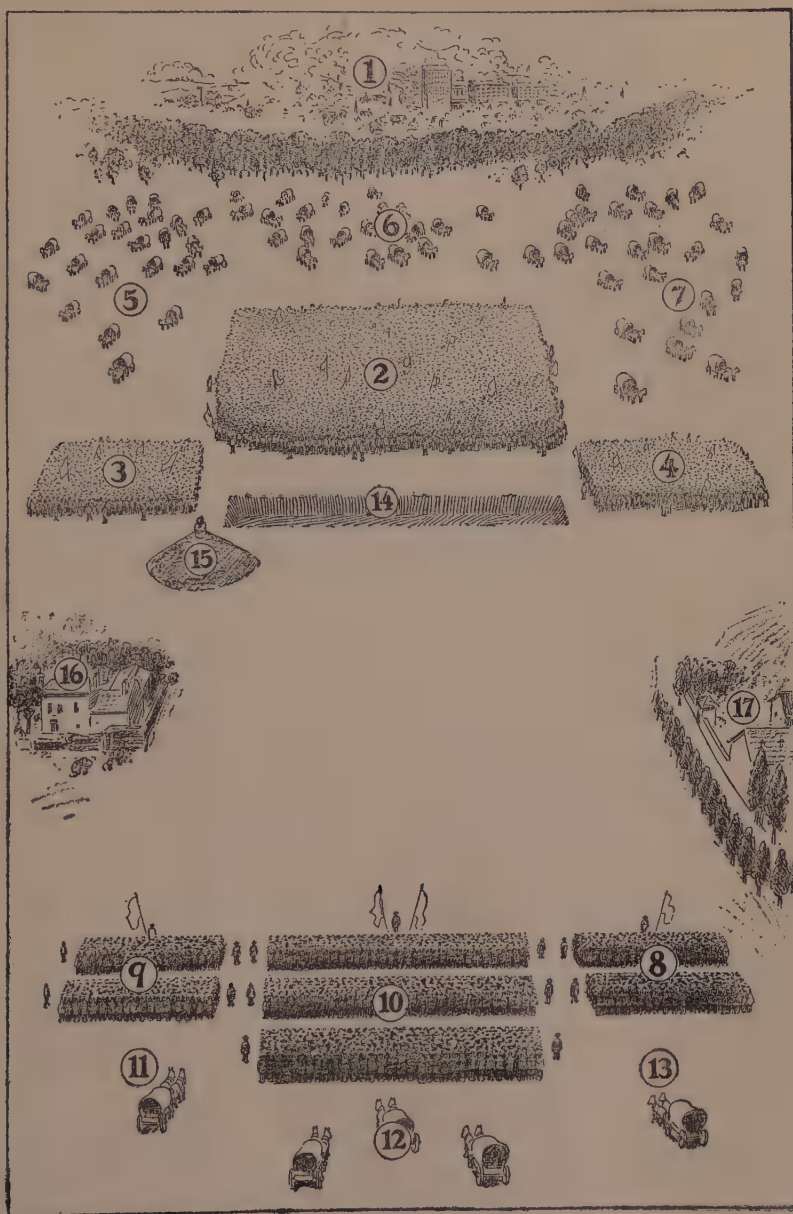


I would call your attention to the map, or rather, the chart which is above you, and which will be explained as I go along.

The chart which faces you this morning tells the story of one of the great decisive battles of history. It is a chart of the field of Waterloo, the scene of a defeat for what is always supposed to insure victory—the heaviest battalions. Almost in the center, where you see the red cross, stands today a monument called, “The Lion of Waterloo”. It is raised high on a great mound and looks straight out over the old battlefield. Around the story of the battle which that Lion commemorates, I would center the story of another struggle, on the issue of which everything depends for the happiness of man, in this world and in the next; depends success and victory in a struggle to which we have all been called by Jesus Christ himself. This Congress is to teach a lesson. If we can learn it easier and better by profiting by another, learned all too late by a world-genius, so much the more to our advantage.

With the Lion as the point of vantage let me ask your patience for a study of two battlefields; one pictured before you, now only a memory of crushing defeat to a power then seemingly destined to rule a world; the other full of the highest hopes for victory, and yet full, too, of dangers of defeat. I say “defeat”, for while the promise of Christ to his Church always stands, yet the promise is to the Church Universal. It is not to any one portion of it. Behind the point where the “Lion of Waterloo” now stands was stretched the center array of the allied forces of Europe. Behind that was a thick wood covering the approach to Brussels. This capital was the direct goal of Napoleon’s last campaign. The winning of that goal, however, meant more to him than the conquest of Brussels. It meant the conquest of a world.

The Lion looks straight to the front. Could he turn his iron head to the right he would look at Hugomont, in front of which rested the left flank of Napoleon’s army and which itself was the half-fortified right of Wellington’s. Could he turn slightly to the left he would face the La Haye Sainte and the Little Corporal’s headquarters; more to the left, and he would face the French right flank; still more and he would face the allies’ left. This was the battlefield, and Napoleon knew it in all particulars—save one. Had he known that one also there would have been no thoughts later, perhaps, of what “might have been”. Half the bitterness



1 Brussels
2 Allies' Center

3 Allies' Right
4 Allies' Left
5-7 Allies' Supplies

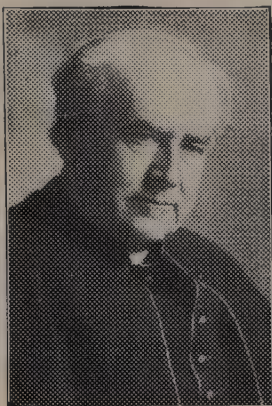
8 French Right
9 French Left
10 French Center

11-12-13 Supplies
14 Trench
15 Lion of Waterloo

16 Hougaumont
17 Farm House



Most Rev. EULOGIO G. GILLOW, D. D.,
Archbishop of Oaxaca, Mexico



Rt. Rev. Mgr. F. A. O'BRIEN, D.D.
Kalamazoo, Mich.



Rt. Rev. Mgr. JOHN L. REILLY
Schenectady, N. Y.



Rt. Rev. Mgr. THOS. J. SHAHAN
Rector Catholic University
Washington, D. C.



Rt. Rev. B. MENGES, O. S. B.
St. Bernard, Ala.



Rev. JOSEPH F. MURPHY
Brooklyn, N. Y.



Rev. EDWARD MALLEN
Liberty, Mo.



of St. Helena was, like half the bitterness of any defeat, in the thoughts of the mistakes that might have been avoided.

The Emperor advanced to the charge on a field wet with rain. His plan was to turn the enemy's flank. On the right he had fair, but not complete success. He crumpled up on the left. There was nothing to do but break through the center. The order was given and, well toward evening, one of the great charges of the world began, brilliant, brave and mighty. To the music of bugles, the shouts of riders, the neighing of horses, the ring of steel on steel, the riders charged. Could anything earthly withstand it? But when almost in touch with the enemy's lines, suddenly the charging thousands saw a black hidden chasm—the one thing on all that field of battle Napoleon knew nothing about. In front of his cavalry it opened up like a great yawning grave. There was no turning back. Into the depths fell the front line. The second fell upon the first. Horses and men of each succeeding line buried horses and men in front of them. In a few minutes the trench was filled—filled with crushed bodies beaten to death by the hoofs of their own horses, stifled by the weight of their own dying comrades. For these no English or Prussian powder and ball were needed. Is it necessary to say more? Napoleon had failed to turn the flanks. He never reached the center. In the trench of death, the battle ended.

Why have I described a battle in a Congress consecrated to peace? Because the Catholic Church of America is face to face with a conflict far more important. We, too, are opposed by allies. The truth stands out today as it ever has stood out in history—the truth of the words of Our Master,—that the world is against us. We have no choice but to fight it. But the prizes of victory are more worthy of gaining than the prizes Napoleon fought for.

Like he, therefore, we are fighting for a world, but, not like he, fighting selfishly. The world we want, it is true; we want to win for Our Master, but not for ourselves. We are fighting, not to subdue it to the political craft of any man or men, but to subdue it to Him whose "yoke is sweet and burden light." We have a Brussels as our goal; but back of it is the whole world. Our Brussels is America—to win America for Christ, and in that winning to extend an influence that, to the observing Christian, will do more towards the gaining of souls than any other influence it is possible to find. (Applause.)



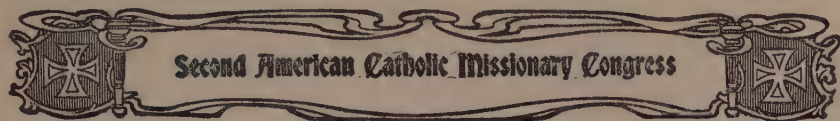
Let us now take a glance at the second battlefield. In this century new influences have changed, and are still changing the map of the world and the status of nations. Chief among these is trade. You may say that it is not to the world's credit, but I cannot discuss that. I simply state the fact—commercialism has absorbed the activity of nations. Trade extension is the slogan, and the nations of "shop-keepers," once despised, have become the nations whose influence is paramount in the world of affairs.

The great nations of the world today are America, Great Britain and Germany. They are the "shop-keepers." At the head of them is America, full of initiative, full of the spirit of conquest; limiting her activities only by her limitations for producing; neglecting countless opportunities, it is true, only because of her inability to grasp everything at once. With resources practically untouched, her lands could easily support a hundred times her present population. She is sufficient unto herself, and sufficient, besides, to supply the needs of millions beyond her borders.

The commercial battleground of the future is in the Orient—China, India, and Japan. We call these heathen nations, but who can say that they may not be the mighty nations of tomorrow? The future growth of Christianity may depend upon them. The Cross shall again be raised in the East, but it shall be farther East than Constantinople, even where the waters of the Pacific bathe the feet of Asia. The Cross shall yet be raised in them, but only if we shall help to raise it.

This, gentlemen, is what lies beyond our Brussels.

This Home Mission movement is aimed at Brussels, yet with a full knowledge of the world beyond it, and with a full knowledge that along the road to it are massed the forces of Error, allies all. Yet, never did warrior fight such strange allies as these. Here are the inheritors of the reformers' zeal, the reformers' remnants of truth, who cling faithfully to both. Here are the lax ones who follow hatred, who lost the truth and kept the doctrine. Here are those who lost the doctrine and kept the hatred. Here are the modernists, perfectly willing to give up zeal and doctrine, and even hatred; and here are those who have given up everything except the name itself. Among these strange forces are those who have given up even the name, and are using the allies only to destroy them, root and branch, later on.

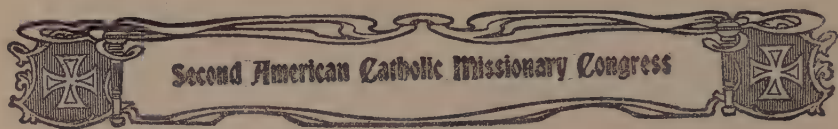


It would seem hard, even impossible, to make an army out of such material; but there is a new force risen in the world which, through a handful of allies, in secret lodges, have learned to play upon the folly of the disorganized mass. The new force lifts its head only when people cannot see. In some countries it makes a god of fraternity, while in others it makes of fraternity as great a mockery as it tries to make of God. The lodge keeps the mass in line. The Grand Orient bars the way to truth; while fools in many a Christian nation allow themselves to be led by a rope, almost naked of their birthrights, bandaged, to the altar of Satan. We war no longer in the full light of day. Blücher did not come to the enemy, but night did come—for his advantage. We battle in the dark.

Look again at the chart. Brussels in America. In front of it is massed the army of Error. The center is formed of the teachings which are contrary to the teachings of Christ. In its army is every regiment, full or in part of every known heresy. To the right, Hugomont is Vice and Sin holding one flank, strengthened by filthy publications, papers and magazines, the vile books and viler songs and pictures of the day; for now artists can scarcely draw a picture that is not an invitation to evil. The stories of the hour are emanations from the lewedst minds. The surest guarantee of the success of a play is the immorality there is in it. Banked solidly behind the forces of Vice and Sin at this new Hugomont, are the forces which fatten on lust, and grow rich on lust's victims.

The left flank of the army of Error is held by Godless Education. Behind are its supplies—"intellectuals," so called, endeavoring to take Christ out of education, to take religion out of the training of the children. The amount of money at the disposal of Godless Education is appalling. It is only by the self-sacrifice of our religious teachers that we have been able at all to cope with the difficulties before us here. Facing the left flank of the army of Error is Christian Education, the hope of the future, the guarantee that the battle will not end in night. Behind it, are the supplies we have been enabled to gain; small and meagre they are, but, added to our self-sacrifices they have held the right steady.

On the left flank of the army of Truth, Vice is opposed by Virtue, constantly cultivated by the work of the diocese and the parish, where the Sacraments are administered, where the Gospel is



preached and where the little ones are instructed in truth and virtue. Behind it are the supplies, the contributions of the faithful which build the churches and support them constantly.

Directly in front, facing the Lion, is our center, the preaching of the old, old Gospel. Christ made it the center when He said, "Go ye into the world and teach all nations." But behind that, where the supplies should be plentiful, is the appallingly small train which I label "Contributions for Missions." Contrast it with the enormous supplies behind the army of Error and you will understand. To the right of the army of Truth successful warfare has been waged. Even with the small supplies wonders have been done. To the left we have met many losses. Vice holds its own, increases its strength and we cannot yet turn the flank. But for us there is a clear field to the center of the army of Error, and that today is the field whereon this fight may be fought successfully. Drive through the center. Fling back the defenders on both flanks and the day is won. Our artillery, the thunder of Christ's eternal and unchangeable doctrines, our swords the swords of the Word, our banner the Cross. Beyond this new Brussels is the world, but Brussels must first be taken. Our present problem is for the strengthening of the line, in preparation for a greater assault.

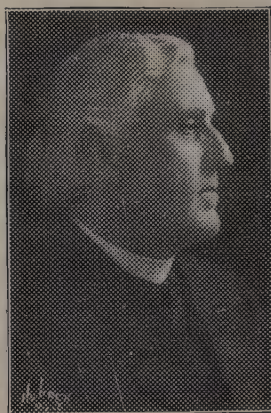
Three things are necessary for the successful army: supplies, men and weapons. I place supplies first, because every general knows that the heart of his force is his commissary. Men cannot endure the hardship of the field without food and raiment. They must be kept well and strong to be alert and energetic. This is a first principle in the art of warfare. Here is where we, battling to win our Brussels, are weakest. We have the men to fight, or we could easily have them if we could as easily support them. The story of the hardships cheerfully suffered for the great Cause by the missionary priesthood of America has never been fully told, never will be fully told, and therefore never fully understood. What chance have we for full efficiency when a troop of twenty men patrol a country as large as many an old world kingdom? The parishes "as large as Ireland" haven't yet been all divided up. They still exist, with their round of constant travel duty, strenuously working Sunday and week day to hold the remnants and bring back the stragglers, and even the deserters. Give a missionary hundreds of miles over which to travel. Tell him to live by the way as best



Very Rev. FRANCIS C. KELLEY, D. D., LL. D.,
President and Founder of The Catholic Church Extension Society of the
U. S. A., Vice Chairman Managing the Congress



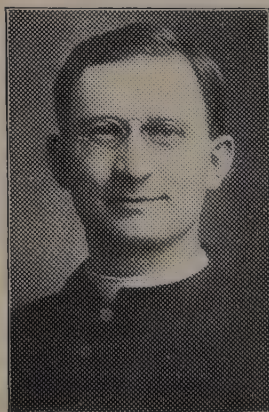
Rev. JOHN R. MCCOY
Brooklyn, N. Y.



Rev. J. M. CLEARY
Minneapolis, Minn.



Rev. JOS. H. MCMAHON, Ph. D.
New York



Rev. H. B. LAUDENBACH
Kenmore, N. Y.



Rev. T. H. BARRETT
Buffalo, N. Y.



Rev. J. V. HENNESSEY, D. D.
Buffalo, N. Y.



he can in a desert of sage brush. He will try, for he has "sworn and may not repent", but his lot will be that of the soldier who keeps alone the impossible post, who fights still with defeat inevitable. Does such poverty exist? Ask New Mexico, ask Arizona, ask Southwestern Texas, ask Oregon, ask parts of Idaho. Come closer home and ask even some sections east of the Mississippi and hear the answer you will get. We can never solve our missionary problem in America till we settle upon some plan that will insure there being enough in the supply train behind our center to give every soldier clothes to cover him, and the assurance of a living to which he is entitled by the fact that he has joined the ranks. The Home Missions are not rightly classed as a charity. They speak for the center with a right. There is a claim of justice on us all for them. Don't ask men to do the hardest work on the poorest fare or on none at all. Don't clothe your staff officers in warm woolens and let the outposts shiver in cotton. The modern army has discarded even gold braid and silk except for parades. Insignia of rank now-a-days are small in size and fastened to a uniform that differs little from that of the ordinary enlisted man. An ill-nourished or naked army is defeated before it begins to fight. Let us look to the question of supplies.

Second amongst the necessary things for a successful army are men. So far as numbers are concerned we have no need to fear. Recruits we have not sufficient to do all that is required, but recruits we could have all sufficient numerically, could we take care of recruiting stations and training schools. Vocations should be encouraged and every parish made a recruiting station and asked to show results. It is far more important to ask a parish what number of its children are studying for the priesthood than to ask what embellishments have lately been added to the parish church. Every parish should have in the priesthood, alive and working, at least double the number of the clergy serving its own altars. East, West, North and South comes the cry for the surplus of priests. But where is the surplus? To secure such surplus East there must be some organization to help. The Church Extension Society has tried the experiment of taking good boys at the very beginning of their classical studies with but one pledge as a condition, namely; that if they do become priests they will go out to poor or missionary dioceses selected for them. On that conditional promise and



the good opinion of their pastor we have taken such boys and paid for their classical schooling, and board. It is too early to announce the result of the experiment. Some of these boys have already been ordained priests, some are to be ordained this year. At least one of them is here. It looks as if we could secure 50 per cent for the priesthood. But suppose we lost 75 or 80 per cent, the balance would pay in souls, and who can say that the others are lost? An archbishop here present once said to me: "If I had the means I would educate one man for leadership amongst the Catholic laity for every priest I assisted into the Sanctuary. The loss amongst such students would be no loss, but a gain, and in a most unexpected way".

But we need the training school—a missionary college and seminary. I can safely say that what "loss" we have had amongst the students paid for in college by our Society, has been largely through environment. It is unfair to the boy who faces the poverty of the missions to place him, in the intimate contact of seminary and college life, with the boy who knows that the pinch of poverty will never touch his life. There is no special military training necessary for the soldier of the Household Guards differing from that of the soldier of the Dublin Rifles. All must be trained to endure and combat. Yet they are not educated together, for the lure of one life would spoil the spirit of the other. The missionary's only compensation is in his sacrifices. He must be warned constantly that the multiplicity of them are his only riches. Men take for life the ideals of their youth and young manhood; it is on these that your missionary must rest when, weary and tired, hopelessness knocks at the door of his heart, and is bidden begone from a soul that has never learned the meaning of the word.

Arms are needed for the combat, but God supplies the best Himself—His saving Gospel. Yet the cavalryman must have his horse, or his sabre is useless; the artilleryman must have his gun carriage, or he cannot fire; the Missionary needs his Chapel. The Chapel is a rallying point—without it there can be no permanent Catholic life in any community. The experience of eight years has proven this to the officers of the Church Extension Society. The bishops who have seen results will gladly testify that it is so. What a pull these eight years of Chapel building have been, full of trials, sorrows, heart-burnings, slights, criticisms, and God forgive us, some temptations to rest; but there are seven hundred consolations



—seven hundred little Chapels, every one built where no Catholic house of worship stood before, all in new territory, all on ground gained. Out with the worries and out with the thoughts of the trials that were! These seven hundred sentinels around the Army of Truth are watching with their Lord and Master in their hearts, "Who watcheth over Israel, He neither sleeps nor slumbers".

What Home Missions need to secure supplies, men and arms, is better organization of the commisariat. Now we work spasmodically, today rich, tomorrow poor. The Catholic who contributes is the exception. We find him with a thousand to give today, tomorrow with a nickel. One year we have three hundred thousand dollars but another produces not half that amount. We can plan nothing ahead, can promise nothing, can only do the best possible with what comes in, and do it quickly. But the opportunities are beckoning, and, with Newman, we believe that each is a responsibility. That responsibility we can only pass to you: Bishops, successors of the Apostles, Priests, sharers of their labors, People, beneficiaries with them in the grace of God. You have your chance to do a great thing.

Of one part of the battlefield I have said little. I have not mentioned a second time the trench, yet it is very real, as real to us as it was to the ill-fated troops of Napoleon. But there is a material difference. We know of ours while the Emperor knew nothing at all of his till it was too late. For the troops of the Emperor it was the trench of defeat. For us it may be a trench of glory. This fight with the world for Christ is not a new one. It has been going on for centuries; in America for one century at least. Our trench is very real but it has no terrors. True, only the bodies of the slain can bridge it, but thus has it been bridged. Ten thousand missionaries in the Philippine Islands went cheerfully to a living death in it, and converted six millions in so doing. The brown clad Franciscans and Recollets of our own country and Canada have not feared to enter it. The martyrs of the Southwest have fallen over the ranks before them. The friar who builded the wonderful missions of California and died at his post of duty has left his body there. Brebeuf and Lallemant and Jogues and Goupil have welcomed its pain and its terrors, have gone down with the rest, and following the lead of the apostles and martyrs of every age



and every country, have offered their bleeding bodies as planks in the bridge of martyrs to make easier the crossing of the trench of sacrifice and death. If these gave so much, shall we hesitate to give a little? If life was not too great a price to pay for soul conquest, is a smaller sacrifice too much to ask from us? Shall we let dollars outweigh lives? Catholics of America, here we stand facing our opportunity. Organize for the work of missions, march on to our Brussels! "Beyond the Alps lies Italy," once the Conqueror said when he faced the icy barriers in his path. "Beyond Brussels lies universal Empire," he might have said, as he faced the forces allied at Waterloo to crush him. Better still is what we can say, "Beyond America is a world for Jesus Christ." (Applause, long continued.)

The MODERATOR, ARCHBISHOP CHRISTIE: Very Reverend Doctor Kelley, in the name of the Delegates of The Catholic Church Extension Society here present, I thank you sincerely for your learned, instructive and illuminative address.

Is Archbishop Pitaval in the hall? Archbishop Pitaval, please come forward. (Applause.) (Archbishop Pitaval comes forward.)

The MODERATOR: I am requested to announce that those who are interested in the meeting of the Association of the Belgian and Holland priests should go to the room in the rear or back of the stage.

I now have the very great pleasure to present to you a true Westerner. (Applause.) (Both gentlemen stand side by side on the platform.)

The MODERATOR: You realize what the West can do. (Great laughter and applause.)

Yes, ladies and gentlemen, I can have an added pleasure in showing to you and introducing to you Archbishop Pitaval, of the Province of Santa Fe, New Mexico. (Applause.)

ADDRESS

BY THE MOST REVEREND JOHN B. PITAVAI, D. D.

ARCHBISHOP OF SANTA FE.

MOST Reverend Archbishops, Right Reverend Bishops, Very Reverend and Reverend Fathers and Dear Friends: When referring to the great liberty enjoyed in the West, His Eminence at the opening of this Session prompted me to say something about another blessing we enjoy, at least in the Southwest, and that is perpetual



sunshine. (Laughter and applause.) It will not hurt Boston to have some of it (laughter and applause), and it would do us very much good if we had some of Boston's rain. (Laughter.)

Yes, I see you are told by His Grace, the Archbishop of Oregon, that I am the Archbishop of Santa Fe. He forgot to tell you why I am the Archbishop of Santa Fe (laughter), and so far, I ignore it myself. I told the people of Saint James' Parish last Sunday evening a story concerning the dear, old, venerable pioneer of the State of Colorado, one of the great Apostles of the Rocky Mountains,—probably His Grace knew Bishop Machebeuf. When in Paris on our way to Colorado in 1881, he was asked to address the laymen who took great interest in his wonderful work for the Propagation of the Faith, and in his humility and simplicity he said, "Yes, I am the Bishop of Denver, it is true; but do you know why I am the Bishop of Denver? Because at the time they made me Bishop, there was nobody else. (Laughter and applause.) I wouldn't say this of myself, but I can say a good deal more. If I am today the Archbishop of Santa Fe, it is not because there was nobody else; it was because nobody else wanted the job. (Laughter and applause.) There is one of the suffragans of the Province of Santa Fe here today, and he can declare now that the Archbishop of Santa Fe is telling God's truth; and the other suffragan, when, after the funeral of my dear venerable predecessor, he left for Denver, begged me to use my influence—if I had any—(laughter) to see that he would not be appointed Archbishop of Santa Fe. (Laughter and applause.)

When I left Father O'Donnell's house this morning, Father Ed Kelly told me a story—he is a great story teller. He told me that he was requested by a young priest, who was about to preach his first sermon, that in case he should not speak loud enough, to raise his hand gradually as a sign that he should raise his voice higher. Father Ed Kelly kept on raising his hand until the poor young priest raised his voice to such a pitch that he couldn't speak any more. (Laughter.) Now, if Father Ed Kelly is here, I would like to know where he is sitting. (Speaker pointing his finger to a gentleman in the audience.) (Laughter.) Now, the good Father can go to sleep. (Laughter.)

Having but recently been appointed Archbishop—but there is one thing I am requested to announce before I go on: tomorrow night at a Mass Meeting which will be held here and presided over by His Eminence, I will give you full particulars about our Missions in the South-



west. Having but recently been appointed Archbishop of the old and venerable Archdiocese of Santa Fe, I confess I am at a loss to meet the great responsibilities placed upon me. I am not humble enough to confess lack of personal ability; Our Lord has not been ungracious to me. Much less can I confess an imperfect knowledge of the circumstances and conditions obtaining in my Archdiocese, since I have, as auxiliary to the late Archbishop Bourgade for seven years, and as Archbishop for the past four years and a half, time and again have I gone through the Archdiocese from end to end, visiting the most distant Missions and Stations while administering the Sacrament of Confirmation, familiarizing myself with existing conditions and doing all in my limited power to ameliorate them. But, beyond my exhortations and encouragements, I could do very little.

Ours is still a Missionary country, if not *de jure*, at least *de facto*. Practically all of the priests of the Archdiocese are such as have answered the call of their Master to leave their native country and to sacrifice themselves in missionary endeavor among the Mexicans and Indians in the wilds and wastes of our great Southwest. Their lives are certainly a constant sacrifice. Lacking the comforts of civilized life and genial association, they seek their comfort in the fulfillment of their duty to God, in bringing the consolations of our Holy Religion to a much neglected people—a people of primitive instincts and of the mobility and inconstancy of overgrown children. Those appreciative of the priests' ministrations are firm in the Faith, once delivered to them. They are peculiarly subject to the influences of the well-educated and well-to-do and the politically strong ones of their own and other races. Their leaders in the different localities ought to be staunch and well-educated Catholics whose principles and moral convictions are formed in Catholic institutions.

It is, however, a deplorable fact that some of our most influential men in the State have obtained their training in Protestant mission schools and in Protestant institutions, and whilst they have not joined any Protestant sect, and may not have lost their Faith altogether, they are not Catholic leaders and their example and their influence is, to some extent, demoralizing. Reluctantly I confess that the younger generation is beginning to drift away from us.

The time is rapidly passing when it seemed sufficient for the Mexican, in his isolated village and ranch-land and peaceable pastoral life, that his Pastor should visit him from once a year to once a month,

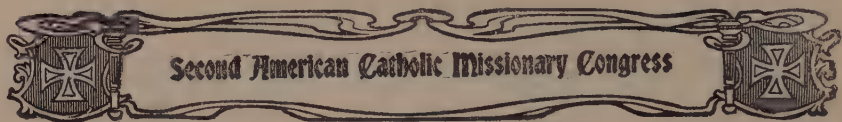


and sometimes in the rude adobe church or chapel or, more frequently, in one of their huts, baptizing their children, hearing their confessions, instructing their children and preparing them as best they could for their first Holy Communion, marrying the youths and tending to the multitudinous affairs of a less religious character. Whilst this work must be continued, additional work, and work of a religious character must be undertaken if we wish to ameliorate existing conditions and cope with the ever arising new conditions in our part of the country.

Since our Government inaugurated the Reclamation System—since the Campbell system of dry-farming was so highly advocated and recommended, the tilling population of the East and Middle West was attracted by the “all outdoors” of our Southwest, where they imagined they could get something, and much of it, for nothing (applause), and we were literally swamped. During the last few years twenty-five thousand homestead entries were made on over four and a half million acres of land, which added a population of about eighty thousand to our State.

A Texas Ranger once described our country as a land where there were more rivers and less water, more cows and less milk, where you can look farther and see less than anywhere else in God’s creation. (Laughter.) Dry farming has proved itself to be, not only a tremendous failure, but it has almost succeeded in killing our main industry, stock-raising, and, worst of all, at least for us, it forced the Mexicans to give up their splendid isolation, some obtaining Protestant neighbors and being forced to work for and with Protestants. They are not fitted by instruction and education to withstand the inroads of Protestantism, of Protestant bigotry on the one hand and Protestant indifferentism on the other. Most of all those changed and changing conditions are teaching the Mexicans the value of American education which Protestants are not only able but eager to grant them—at a price.

It would not be human if the constant presence of the Protestant missionary and his, as a rule, sympathetic wife, in these Mexican and also Pueblo villages did not make an impression. They sow cockle day and night, not, indeed, whilst the Catholic priest is sleeping, but whilst he must be away tending other Missions situated the same way. Neither would it be human if some of our poor Mexicans and Indians would not avail themselves of the opportunity, actually forced



and thrust upon them, of giving their children an education in those mission schools.

Here are some figures furnished me—I have all those reports in my hands—furnished me from the reports sent in last year by the different persons in charge of the Protestant boarding and mission schools established in our Archdiocese for the only purpose of perverting the Faith of poor Mexican boys and girls.

With the exception of three Congregational schools, the figures are complete. According to these reports, from seventy thousand to eighty thousand dollars are spent every year for the maintenance of these schools; thirty thousand eight hundred and seventy-five dollars for salaries, and the balance for other expenses. Their property, according to these reports, is valued at two hundred and sixty thousand, three hundred and eighty-six dollars, and the number of pupils enrolled in these schools was, last year, one thousand, three hundred and ninety-one.

Three weeks ago or so, returning to Santa Fe from a visit to one of our Missions, I met on the train a County School Superintendent, who told me in what a pitiable condition two Missions of a parish near Santa Fe were on account of two Protestant Schools attended, one by one hundred and eight, and the other by seventy children. He assured me that, unless something was started to counteract the harm done by Protestant interference, those two Missions would soon be altogether lost to us. To better minister to the needs and wants of our old population, to retrain them in their Faith, more laborers are necessary.

But the school question, for reasons already mentioned, remains the paramount issue. We must devise means to establish Catholic schools or face the alternative of letting our Catholic population drift away from us, and of seeing Catholic New Mexico cease to exist as such. Unfortunately, since the priests are able to visit even large Mexican and Indian villages only at stated intervals, the different Sisterhoods are not disposed to take charge of such schools, since they would be deprived of Holy Mass, not only on week-days, but also on holidays and Sundays. Consequently, we must look to good Catholic ladies as teachers in the different Mexican and Indian villages, and secure faithful souls, heroic enough to forego the consolations of religion to some extent in order to bring its blessings to others. (Applause.)



Rt. Rev. PETER J. MULDOON, D. D., BISHOP OF ROCKFORD

Member of the Executive Committee and Board of Governors of The
Catholic Church Extension Society



Very Rev. D. M. GORMAN, LL. D.
President St. Joseph's College, Dubuque



Rt. Rev. Mgr. L. M. DUGAS, D. D.
Cohoes, N. Y



Rt. Rev. M. BERNARD MURPHY, O.S.B., D.D
Sacred Heart Abbey, Oklahoma



Rev. J. E. DEVOS
Catholic Colonization Society, Chicago



In many impoverished Mexican villages the Public school funds are arranged to employ some teachers for five months at most. If we could secure good, competent Catholic teachers, able and willing to keep the Public school as long as the funds would last, and then continue the school with such support as could be obtained from the parents and from Societies established to conserve and extend the Kingdom of God on earth, we would have taken the most necessary step to counteract the lavish Protestant educational endeavor, and to give our Catholic youths the secular and religious education they are craving for and to which they are entitled, and which they will seek from the enemy if they cannot obtain it from their friends. Their eagerness for an adequate education is manifested by instances known to me where Catholic parents would move as far as fifty miles and rent houses near a Sisters' school and live there among strangers for some months in the year to enable them to send their children to a Catholic school. (Applause.)

These, my dear friends, are, briefly stated, the needs of our Archdiocese—needs that require immediate attention—and I would be exceedingly well pleased if The Catholic Church Extension Society would send a competent man to investigate the conditions in our country, to report and make suggestions as to the way to alleviate them.

If the Church Extension Society is formed to assist in the erection of parish buildings for poor and needy places, he will find that in many places parish buildings are absolutely lacking. If the Society is established to support priests for neglected and poverty-stricken districts, he will find such districts in large numbers in our great Southwest. If it is formed to preserve the Faith of Jesus Christ, what a vast field will open up before his vision—the vision of a field wrested from Paganism, and retained in our Holy Faith through centuries of toil, hardships and sacrifice, but now, from lack of adequate spiritual ministrations and from a lack of educational facilities, in danger of losing this Faith. Under such circumstances and conditions you will realize, my dear friends, the excessive burden placed upon my shoulders, and will not wonder at my anxiety and my urgent and persistent appeal to you for assistance to obtain schools and churches and priests. It is an appeal which the Charity of Christ urges me to make and which I know the same Charity of Christ will urge you to meet, as far as lies in your power. God bless you. (Applause.)



Second American Catholic Missionary Congress

The MODERATOR: I have been instructed to announce to you that the following speakers will be confined to a ten-minutes' talk: (Addressing the Archbishop of Santa Fe:) Monsignor, your description of the necessities of your Archdiocese has been so effective that the representative of The Catholic Church Extension Society has said to me, "Our first duty will be to take care of Monsignor Pitaval." (Laughter.) He also accepted your invitation to send a representative on a visitation to your Archdiocesan institutions, and the gentleman he has selected for that duty is the Reverend Father Ed Kelly of Chicago. (Applause and laughter.)

We will now listen, not to a colored gentleman, but to a gentleman who represents the colored race. I have the pleasure of presenting to you Very Reverend Father Burke of New York. (Applause.)

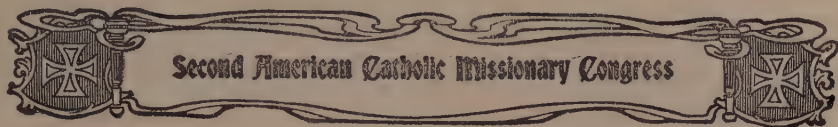
ADDRESS

BY THE VERY REVEREND JOHN E. BURKE.

DIRECTOR GENERAL CATHOLIC BOARD FOR MISSION WORK AMONG THE
COLORED PEOPLE.

MOST Reverend Archbishops, Right Reverend Bishops, Very Reverend and Reverend Fathers, Ladies and Gentlemen: For ten minutes I am to stand before you. I don't know whether you are going to give me something which is an invitation or whether you want to find out something from me. I am in the position of the old darkey who was up before the court, standing on the witness stand, and the judge presiding. The lawyer said to him, "Do you drink?" The darkey answered, "Well, I don't know about that, Boss." "Will you answer my question?" said the lawyer. "Do you drink?" The darkey did not want to lose an opportunity and hesitated. So the judge said to him, "Answer the lawyer as he gives out the question." The lawyer again said to the darkey, "Do you drink?" And the darkey replied, "Judge, is this an invitation or an investigation?" (Laughter and applause.) I suppose the judge said, "You blockhead, it is an investigation." So it is an investigation. You want to find out something about the colored Missions. I could talk two hours and a half if I would be allowed to do so, but ten minutes—well, we will see how long I will talk, anyhow.

The Board that I represent is called, for shortness, the Catholic Board for Work Among the Colored People. It was organized in the year 1907. The present Board consists of His Eminence, Cardinal Gibbons, as Honorary President; Cardinal Farley, as Executive Presi-



dent; Archbishop Blenk of New Orleans, Archbishop Moeller of Cincinnati, Archbishop Prendergast of Philadelphia, Bishop Allen of Mobile, Alabama, Bishop Keiley of Savannah, Georgia, and Bishop Byrne of Nashville. I am agent of that organization.

The Board was established to give especial emphasis to the Home work in our country in behalf of the colored people. It was found that the Southern Bishops were carrying out in His name the sentiments of the bishops and priests to vitalize those spiritually starving people, ten millions in the United States. The annual collection did not suffice to do more than keep these Missions from "petering out," as the old darkey said, and the cry of the missionaries was, "Lord, keep us from petering out." They barely existed, and why? Simply because the annual collection for the Negro Missions was not sufficient to maintain them.

Do you know what the Council of Baltimore says when it orders the annual collection for the first Sunday of the month for the Indian and Negro Missions? "In parishes where there is no Society for the Propagation of the Faith established the annual collection is to be divided into two parts, equal parts—half of the division to be sent to the Directors of the Society for the Propagation of the Faith in Lyons, France, and the other half to be divided among the Indian and Negro Missions in the United States?" That is the law of the Council of Baltimore.

Now, when you consider that there are ninety-seven Dioceses in the United States, and when you consider that only fourteen have established in them the Society for the Propagation of the Faith, you can readily figure how much the Indian and Negro Missions get out of that annual collection. There are therefor eighty-three Dioceses, that take up a collection for the Indians and Negroes, which is divided into two equal parts, and one-half is sent to Lyons, France. What are the faithful to do? Pray to God that in every Diocese of the United States the Society for the Propagation of the Faith will be established (applause) and then Indian and Negro Missions will get what the people are told they are going to get.

The Indian and Negro Missions would have this new Board started. It has been in existence for six years. I am an ecclesiastical "drummer," drumming up a trade in the United States for the Negro and Indian Missions, doing everything but stealing to get money for the Missions I speak of. Father Bustin and myself—two



B's—are the only collectors for this organization. Some people have called us the "busy bees." Another wag dubbed us as the "Gold Dust Twins."

Now, to make a long story short, this organization today is paying out two thousand, three hundred dollars every month for the payment of teachers in the colored schools of the South. (Applause.) We are collecting in the Dioceses where the Bishops grant us the permission to collect—why, no Bishop would dare to turn us down—we are collecting all we can. The Diocese of Boston, as Doctor McGlinchey said yesterday, gave us, since the twelfth of January, when the opening campaign in the Cathedral commenced, twelve thousand dollars. But we aren't going to leave Boston for some time yet. We will let you alone for a little while, and after the first of January you will hear from us again in the different churches.

The great worry for the priests on the Missions in the South has been to get money for the teachers' salaries. The schools were going down; they had no money to pay the teachers, and we made arrangements at a meeting of the Board that we would pay the salaries for these teachers, besides giving a monthly allowance for a new priest. There are ten or twelve who get fifteen dollars a month. They said, "Father, if we could get ten dollars a month we would be satisfied." We made it fifteen. We pay salaries for one hundred and five teachers, and as a consequence of this, confidence and courage has been given in the South. During the past five years over five thousand children were prepared in the schools in the South.

This is an investigation. You may ask how many colored people are there in the United States? The last census, 1910, gave nine million, nine hundred and some odd thousand—practically ten millions. During the past decade the Negro population has increased twelve per cent. There are not more than two hundred thousand who are Catholics. Worse than that, there are fully five millions of unbaptized men, women and children of the colored race here in the United States, and an article in the Catholic Encyclopedia, recently published, states that there are six millions of unbaptized Negroes in the United States. But we will put it at five millions—as many as there are inhabitants of greater New York. New York is a great city. (Applause.) I come from New York. By one million, there are more unbaptized Negroes than there are inhabitants of Ireland, just to give you a notion. The number of Catholics among them, I told



Rt. Rev. C. E. McDONNELL, D. D.,
Brooklyn, N. Y.
Member Board of Governors, The Catholic Church Extension Society



Rev. JAMES B. CURRY
New York



Rt. Rev. Mgr. C. G. O'KEEFE
Highland Falls, N. Y.



Rt. Rev. Mgr. J. S. M. LYNCH
Utica, N. Y.



Rt. Rev. Mgr. M. J. DECKER
Erie, Pa.



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you, was about two hundred thousand. It is hard to get true statistics; there is a great deal of guesswork about it. In most of Louisiana, Maryland and along the Gulf and in Illinois, thousands have left the Catholic Faith. The Bishop of New Orleans, in 1885, stated that many thousands of colored Catholics have been lost to the Church. The leakage has been very great, though many are getting tired of Protestantism and are returning. The work in Louisiana is to bring them back, and a few conversions are made. The Protestant High Schools have won very many from the Church; our schools couldn't compete very well. (Speaker, turning to the Moderator:) Is my time up?

The MODERATOR: No.

The SPEAKER: It is the only chance I have. (Applause.) How are the Negro Catholics cared for in the way of priests? Also in the giving of Missions? In the so-called Colored Catholic churches, set apart for the colored people, they are more or less well cared for, according to the ability of the priest in charge, and according to the degree of interest which he, as a white man, takes in his colored charges. In the ordinary Catholic churches of the North the colored people are well cared for, but in the ordinary churches in the South this is the situation: Where the colored Catholics in the South are sufficiently numerous they are given a side aisle for themselves or placed in the back part of the church or up in the gallery. That is the method ordinarily adopted in the South. As for the care they receive, if we judge by the number of people falling away since the Civil War, we must realize that they never have been spoiled by too much care. This is due in a large measure to existing social conditions, before which the Catholic Church in the South, on account of its small numbers, seems to be powerless. Up to seven or eight years ago the Josephites had the field all to themselves, but now we have three organizations working for the colored people of the South. The Fathers of the Divine Word are doing wonderful work in Mississippi and in Arkansas.

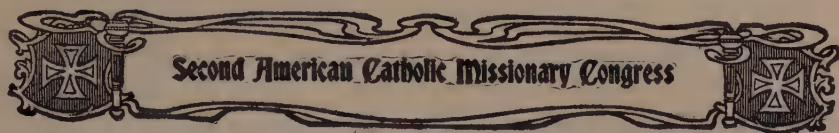
How many have been received into the Church by way of conversion? My calculation is that there have been about ten thousand conversions. Results are being obtained by those in the field, but taking the situation as a whole, I believe that we are and have been losing more than gaining in the different localities. We are slowly gaining where separate churches have been established, but we are losing in the churches in the South where both white and colored people go to



the same churches. Of course, I state a general rule, which may admit of exceptions. In those churches the colored feel the humiliation on account of the places assigned them. This is due to social conditions which obtain in the South. The old colored mammy will be content to hide behind a pillar, even, to hear Mass, and so will the old man; but the rising generation rebels and remains away from church because of this restriction.

What are the obstacles to their coming into the Church? Lack of priests and the absence of their own clergy. All other avenues and professions are open to the colored people. We have four colored priests. Negro blood is thicker than water, and blood ties are the strongest known. It is a well known fact that many colored men and women belong to secret societies placed under the ban of the Church. The young people belong to clubs; the ladies have their meetings, and from the negro's limited knowledge, anything of a ceremonial character meets with his approval. These societies he joins for the insurance and for the financial benefits that come to him. Negroes were members long before the Catholic Church made a serious effort to convert them. These societies, condemned by the Catholic Church, are really only Fraternal Societies, like the Knights of Columbus and the Elks. Another obstacle is that a priest, even though engaged in the exclusive work, fails to come in touch with the race. The vital element of sympathy is lacking, and there is the natural antipathy and distrust of the white man.

What would be the best means of reaching the Negro non-Catholics? Establish schools, put the parochial schools and industrial schools in the principal centers of the South. Another means of reaching them: While forbidding Catholics to join the condemned Secret Societies, permission might be obtained from the Holy See to allow converts who are members of such societies, after proper instruction and the usual provision, to remain in them. The harm done is infinitesimal and would be more than compensated for in time. There is a vast difference between the white secret societies and the colored societies. The former do not fraternize with the latter at all. Why not give us some leeway in this matter? The serious study of the societies could be taken up by the Bishops, so that the Church could decide concerning them. Institute separate churches for the colored people as soon as possible in the Delta and along the Coast Belt in Louisiana.



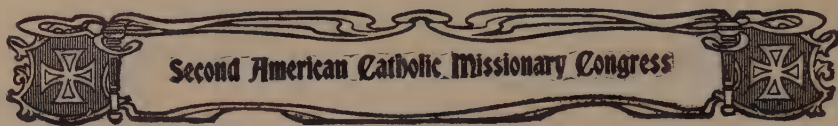
Now, there is the question of the colored priesthood—but the time is not given to me. But in order to complete the work that others are doing now, after the pioneers have borne the brunt of the day, give us the colored clergy most of all. We priests will keep the spirit of Faith alive and bring many into the Church. But the real harvest of souls is awaiting the colored priest, and if he can preach an occasional sermon to the colored youth he can convert the colored race. The colored people understand this perfectly and the work of conversion will be comparatively at a standstill until we alter the character of the priest in this regard.

Now, my dear people, I know I could say many more things, but my time is up. But this is a work that appeals to all. Think of five million of unbaptized Negroes in this country in the South! The South is proverbially poor. Catholics are few and scattered like the grapes on the vine after the vintage. The South is intensely non-Catholic. You hear it proverbially stated, "The Protestant South." No wonder! The people of the South are holding out their hands and asking those in the more favored localities, "In the name of God, send us money for these colored people!"

Since this Catholic board for mission work has been established, thirty-three new Missions for colored people have been started in the United States. Twenty-six have been started through the aid of the board I represent. There are only two of us going about the country. You probably have received many of our circulars, for we have subscribers to the organization in fifteen hundred cities in the United States.

I am trying to raise one hundred thousand dollars by getting a hundred thousand people to contribute a dollar apiece—who will give me one dollar each. How many of those—how many will give me their names to join the army of one hundred thousand? Talk of Sherman's march from Atlanta to the sea! Why, we will march through the South one hundred thousand strong. His march was for earthly conquest; ours will be for heaven. (Applause.)

I am very much obliged to you, but there is one point I would like to emphasize: Don't forget the Home Missions. This Church Extension Society was, as I understand it, started principally for the Home Missions. There is an awful fascination for foreign things. A lady will say, "What a love of a bonnet; why, that was made in France! It is foreign; it is imported. I will buy it." Distance lends



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enchantment to the view. God forbid that I should say anything—I could not, because I am a priest—against the Society for the Propagation of the Faith. It would be a terrible calamity for the Church in America if we did not boom in every place, on every occasion, this Society for the Propagation of the Faith, but, in the name of God, whilst we are sending thousands upon thousands of dollars to foreign parts, let us not forget those who are spiritually starving at our very doors! (Applause.)

It was told of John Randolph, a famous character in Roanoke, Virginia in the early fifties—I believe he was in the United States Senate, that once he was visiting a lady and he was shown into the parlor, where he was surrounded by half a dozen or more seamstresses, all busily employed in making garments. He said to the lady, “Why, what are you doing?” She replied, “Why, we are making these garments to be sent to the Greeks abroad.” He said to her, “Why, that is lovely.” When he left the room after bidding her good-bye, as he was going down the stoop of the mansion, he saw half a dozen or more of the servants apparently ill-fed and actually in need of clothes, clothes their kind mistress was sending abroad to the Greeks. He went back—

(At this point two Indians, garbed in their native costumes, appear on the platform and are escorted to seats.)

THE SPEAKER: —He went back hurriedly, entered the room, and graciously said to the lady of the house, “Madam, the Greeks are at your door!” (Laughter and applause.)

The MODERATOR: I take pleasure, ladies and gentlemen, in presenting to you the Bishop of Corpus Christi.

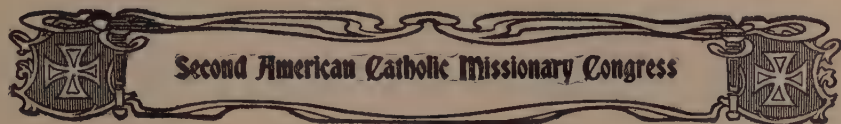
ADDRESS

BY THE RIGHT REVEREND PAUL NUSSBAUM, D. D.

BISHOP OF CORPUS CHRISTI.

MOST Reverend Archbishop, Right Reverend Bishops, Very Reverend and Reverend Fathers, Ladies and Gentlemen: I am awfully sorry that this representative of the colored Missions does not know how to keep the commandments. He was given ten minutes and he has stolen fifteen more. (Applause.) How is he going to teach the colored people to keep away from stealing? (Laughter.)

I shall ask the indulgence of this Congress to call its attention to an institution existing in Corpus Christi when I arrived there last June. That institution is a Protestant Seminary, though it claims

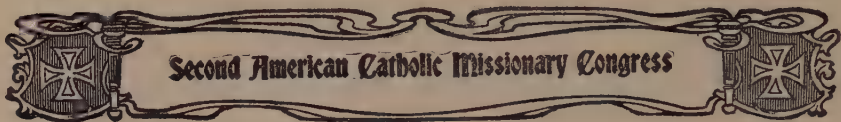


to be non-sectarian. It takes in our Catholic Mexican boys and girls and not only robs them of their Faith, but after five or six years sends them out full-fledged Protestant Evangelists. You have heard His Grace, the Archbishop of Santa Fe, deplore the evil work in his Diocese by Protestant missionaries. They come from this Protestant Seminary of this Diocese of Corpus Christi. First aid ought to go to Corpus Christi, because this source of the evil in Santa Fe is in Corpus Christi, and not in Santa Fe. It is this institution that is making indifferentists out of so many Mexicans.

This Protestant Seminary is situated in Laredo, which is a town lying on the borders of the Rio Grande, and that town, Laredo, is connected with Mexico by the International bridge between the two States; consequently, there are about ten thousand Mexicans in this city of Laredo at the present time, owing to the troubles in Mexico. There are another ten thousand refugees outside this American city on American soil. The Protestant Seminary of Laredo is the property of the Methodist Missionary Society of Tennessee. It gets its subjects amongst Mexicans, and after they have graduated sends them as so many missionaries along the Rio Grande border on the American side, and even into the republics of Latin America—namely, South America.

Now, some fifteen years ago all the New Mexican hierarchy and Bishops went to Mexico to the solemn coronation of the Patroness of Mexico, Our Lady of Guadalupe, and upon returning from that ceremony, most of these prelates passed into the States by way of the International bridge here in Laredo. When one of these prelates beheld here in this city that Protestant Seminary overtopping every other institution there, he conceived the idea of a Catholic Church Extension Society. I have that from the prelate himself, and only that I have no authority to mention his name, I would do so now. Very well, a Church Extension Society has come into existence. It is in its second Congress, and I am here now to tell that Church Extension Society, and beg its pardon for doing so, that this Laredo Seminary is still living and is working among those people, and that it opened, last month, its door to receive some forty Mexican Catholic boys and girls to become Protestant missionaries.

Now, I tried to prevent this thing in the beginning, and I sent priests and sisters through the town begging Mexicans to send their



children to Catholic schools, but these sisters came to me and said that when they left the huts there was a missionary of the Protestant Seminary right near the door asking the parents to send these children to the Protestant Seminary, and of course they succeeded. You must not be surprised at that. Remember that the Mexican parent is a baptized Catholic and has been confirmed; but beyond these sacraments the Mexican parent, who, as a Catholic, is most imperfectly instructed, is wretchedly poor and starving because of the conditions into which he grew up. He has no ambition. The "evangelists" ingratiate themselves into the affections of Mexicans with offers of material gifts, and the result is they have the children, but the Mexican parent sees no harm in it.

How, then, can proselytizing be arrested? Simply by running up a Catholic Seminary and putting in a teaching staff that can afford to give their services gratuitously and clothe and feed the children. That is the only way. How are we going to do it? I have a few Catholic 'Mexicans in my Diocese, about one hundred thousand poor, shiftless, unambitious Mexican people, who have not the wherewith to keep life in their bodies. Where may I go to get the means to run up a Catholic Seminary? I come here to plead and cry out, as did His Grace of Santa Fe, God bless him, though he is twice the size I am, to help the poor Mexicans and keep the Faith in the hearts of those who have been baptized, rather than give the money to pagans. Keep the Faith in the hundreds and thousands of Mexicans here who are our poor. It has got to be done now. Ten years from now it will be too late, and the work of the non-Catholic schools is becoming greater and greater in Texas. Protestants will be working in their denominational schools, and the result will be that the rising generation of active, ambitious, Mexicans who are now of the Faith, will be lost and we will be to blame ourselves. I want to raise my voice for the Mexican and especially do I beg that this Catholic Church Extension Society will show the way during this session of the Congress. I thank you. (Applause.)

The MODERATOR: Ladies and Gentlemen: I have the honor and pleasure of presenting to you one of the earliest missionary Bishops of the Northwest, the Right Reverend Bishop O'Reilly of Baker City.



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ADDRESS

BY THE RIGHT REVEREND CHARLES J. O'REILLY, D. D.

BISHOP OF BAKER CITY.

MOST Reverend Archbishops, Right Reverend Bishops, Very Reverend Fathers, Ladies and Gentlemen: My dear friends, I will try to keep within the time limit. I regret that Bishop Nussbaum violated the special contract that he made to you not to transgress. I know that you are tired, that you have been listening here for a long time; therefore my remarks will be very brief.

I have the honor to represent what is known as the poorest Diocese in the United States, and that is in the opinion of one of the greatest missionaries of this country, the Provincial of the Society of Jesus. Secondly, I claim that, in view of that fact, I am entitled to a greater degree of the help of The Catholic Church Extension Society (applause and laughter), more than His Grace, the Archbishop of Santa Fe or his Lordship, the Bishop of Corpus Christi. (Laughter and applause.) But, ladies and gentlemen, The Catholic Church Extension Society is big enough and strong enough and great enough to help us all. (Great applause.)

Here we have the Very Reverend Doctor Kelley. He and I began the work, as he can well attest, nearly ten years ago, and made known the need of such an organization in the States of the Middle West. God has blessed it, and if we missionaries come here today and tell you of our poverty, we rejoice, like the giants of old, in the work that God has given us. We are not afraid of that. I say today that I have a poor Diocese. I was appointed by my Most Reverend Archbishop, a true missionary, and I don't fear for the work fifty years from now. The Diocese over which I preside will require twelve or more Bishops, and more of those young priests, I hope, will fill these Sees with great credit to themselves and to the Church, because the Church of that great West of ours is growing.

I have only to say this: God speed the work of The Catholic Church Extension Society! (Applause.) It is one of the greatest works of the age, and future history will attest to what Doctor Kelley and his associates have accomplished.

We have been enabled, through their help, to build some thirty-seven churches in my Diocese in less than ten years (applause), and if I would be permitted, I would mention one good lady in Ypsilanti, Michigan—her daughters are here this afternoon, splendid Catholic



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women, I hope they will forgive me. She, at the invitation of Doctor Kelley and myself, sent me means to build twenty-five churches! (Applause.) And there are others, and we Catholics must unite, because it is God's work. God wills it, and we must give of the best that we have for the upbuilding of this great work of The Catholic Church Extension Society, so that we can make our own fair America Catholic. That we may give to our people who "sit in darkness and in the shadow of death," the benefit of our holy religion, and also that we may stretch our hands to our splendid, non-Catholic friends. (Applause.)

Ladies and gentlemen, I will conclude by asking one of my priests who has come here, the venerable Father Cataldo, to come up on the stage. He is one of God's great missionaries, who (applause) has labored for fifty-one years among the Indians and has given the best that is in him.

(The Reverend gentleman referred to appears on the platform amidst great and long-continued applause from the audience.)

The SPEAKER: I want to introduce to you, with my blessing, this venerable missionary, who was for sixteen years the Superior of the Society of Jesus, and I will ask him to recite aloud in the Indian tongue, so familiar to him, the Our Father. (Applause.)

REVEREND FATHER CATALDO, S. J.: (Reverend gentleman advanced to the front of the platform and recited the Our Father in the Indian language.) (Applause.)

(Reverend Doctor Kelley at this point escorted the costumed Indians to seats in the front of the platform.)

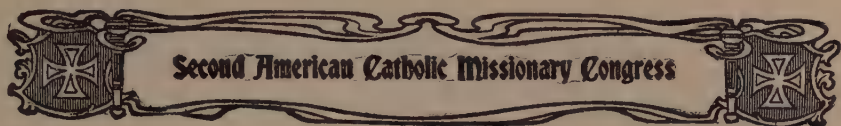
The MODERATOR: Ladies and Gentlemen: I have the great pleasure of presenting to you Father Hughes.

ADDRESS

BY THE REVEREND WILLIAM HUGHES.

ASSISTANT DIRECTOR OF THE BUREAU OF CATHOLIC INDIAN MISSIONS.

MOST Reverend Archbishop, Right Reverend Bishops, Very Reverend and Reverend Fathers, Ladies and Gentlemen: Representative of a great Catholic race, I shall confine myself to exactly ten minutes, and at the end of that time I shall be as silent as the Red Man. I regret very heartily, my dear friends, the absence of Father Ketcham on this occasion, who was called away by the fact that there was to be a meeting of the Board of Indian Commissioners as

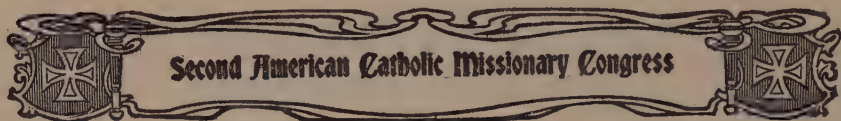


well as of the Society of the Friends of the Indians and other Dependent People in New York State. It was he that should have presented the problem of the Indian to you, because he is the best informed man in the United States upon the life of the Indian. In his absence, Mr. Edward Tully of New York, of the Marquette League, was to have presented the problem. I should much prefer to have deferred to some of those magnificent missionary Bishops and Archbishops here present, the Archbishop of Oregon or the Archbishop of New Mexico, or the Bishops of the Dakotas, who could present the subject of the Indian missions, but as that duty devolves upon me, I will present to you the problem as briefly as I can.

Perhaps you do not realize the extent of the Indian missions in this country. How many persons know that there are three hundred thousand Indians, of whom one-third are Catholics, one hundred thousand divided among the different sects, and that there are yet one hundred thousand pagans? What of the one hundred thousand souls redeemed by the blood of Christ, just as you and I have been redeemed, in this land, to whom the gospel of Jesus Christ has not been preached with due persistency, and therefore with due effect, because, as the Bishop of Lead remarked, "the Indian mind is so logical that, when he sees the light of truth, he must become a Catholic."

"The only good Indian is a dead Indian." Has not that phrase passed into an adage in our American language? "The only good Indian a dead Indian," indeed! We have robbed them of their fishing streams, we have robbed them of their hunting grounds, we have thrown down their homes, we have desecrated their graveyards, we have given them more graves than homes—and now we would rob them even of their reputation. "The only good Indian is a dead Indian," indeed! Ask the one thousand, four hundred sisters who are devoting and consecrating their lives to the spiritual and temporal welfare of these Indians; ask the one thousand brothers, and they will answer with their lives. And "Greater love than this, surely, no man hath, that he lay down his life for his friend!" (Applause.) In view of what His Grace of Oregon said, it will be well to know these facts.

I am sure the comparison will not be odious when we say that there are as many American-born priests acting as Indian missionaries, namely, forty-two, as there are Irish and German put together; yet

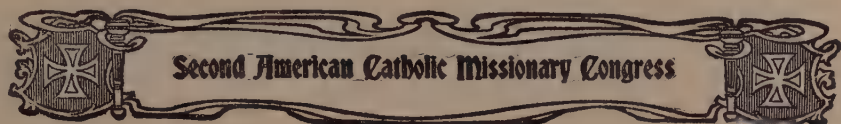


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they say we have not the missionary spirit. All honor to those who preceded us! All honor to those who led the way on the long trail! All honor to the grand "Old Eagle" of the Indian missions, Father Cataldo! But no less should honor be given to the "Little Owl," Father Westropp—and that is the name the Indians have given him—the "Little Owl." He is a wise old owl, at that!

Now, where is the money we got for the Indian missions? We spent annually about a quarter of a million on the Indian missions in the United States. Where does the money come from? Will you tell us that the "only good Indian is a dead Indian?" Yet measure the Indian by the American test, by the test that we place upon every one coming to our shores from across the seas who claim to be good Catholics. The first thing we do is to see whether he can stand the test. Dollars and cents—the dollar mark. What sacrifices is he willing to make for holy religion? What sacrifices for the glory of the Church of God? Does the Indian stand this test? Can we expect that he can stand this test when some of those, unfortunately, coming to us from across the seas, with centuries of Catholicity behind them, don't, for some reasons—I know not why—stand up under it? Can you expect that these children will stand the test? Last year eighteen million able-bodied Catholics gave less than half a million to the missions, and included in that were the Society of the Holy Childhood, the Marquette League of New York. What do the Indians give—only very few have any money—yet those hundred thousand Indians gave \$130,000. (Applause.) I say you don't meet the test. We have to admit they do. Why did they give this money? It was the very clothes off their backs, the food out of their mouths. Why? In order that their children's souls might be clothed, in order that the hearts of their children might be fed by the Blessed Sacrament, by the blessed truths of our holy religion. And yet they say, "The only good Indian is a dead Indian." Measure it by the only test—the test of sacrifice—by the dollar-mark, if you will—he certainly stands the test.

We cannot speak of the Indian missions without speaking of the guardian angel of the Indian missions—Mother Katherine Drexel. (Applause.) There are no statistics of her charities. The only record that is kept of them is the record that is kept in heaven. (Applause.) As near, my dear friends, as we can come to the figures, we may say that she has given, within the last twelve or thirteen years, when the



A. P. A. persecution had done its miserable work and she alone came forth to the rescue, she has given a million and a half dollars, besides her own devoted services, and the organization of the Society of Sisters of the Blessed Sacrament for Indian and Colored people. (Applause.)

I am sorry, my dear friends, that we couldn't have heard from one of these Indians. The Sioux is a natural orator. There is a longing in his soul, there is a thirst in his heart that will not be satisfied except by religion in some form. If he cannot have it, he will leave Catholicity for Protestantism. If he cannot find in Protestantism that which will appease his hunger, he will feed his hungry soul upon the crumbs of paganism. They would tell the story of their people if time would permit.

We Americans are sorry, indeed, for the terrible blot upon the page of our country's history which surrounds the treatment of the Indian by the government. The government has tried to do good. In the last thirty years it has spent about \$30,240,000 among the Indians, not always rightly, but devotedly. We, as Americans, should be proud of this, even though we are ashamed of the rest of the government record in the treatment of the Indians. We yield to no man in our love of our country, in our jealousy for her good name. We, as American Catholics, should not blush; should have no shame concerning the history of the treatment of the Indian by the Catholic Church. (Applause.)

VERY REVEREND DOCTOR KELLEY: Ladies and Gentlemen: His Grace would like to know if it would be pleasing for him to grant a dispensation and let you hear from one of our Indian friends. (Applause.) Just as soon as the announcements are over, one of them will speak to you.

The meeting of the Women's Auxiliary will take place at 2 o'clock. The ladies are invited to attend that meeting, which will be addressed by visiting Bishops. Unfortunately, this meeting, in order to be gotten in at all, has to take place at the same hour as the Session on Immigration. Those who are particularly interested in Immigration or in social questions should come here.

It is not necessary to have a Delegate's badge to secure admission to the Session. The admission is free. Bring your friends with you. The only seats reserved are Delegates' seats.



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There will be a reception tonight at the Copley-Plaza Hotel by the League of Catholic Women of the Archdiocese. For this reception all the Delegates from outside the Diocese of Boston may secure tickets free by calling at the desk at the Registration office. Those Delegates living in the Archdiocese of Boston are invited to buy their tickets at the entrance of the Copley-Plaza Hotel. The reason for this is because the Delegates from outside the city have gone to an expense in coming here, and they are the guests of the Catholics of Boston; so, therefore, they pay nothing, but the Catholics of Boston are invited to pay.

There will be an illustrated lecture at 1 o'clock on Foreign Missions by Doctor McGlinchey.

Once more I would call your attention to the exhibit in Horticultural Hall. See the exhibit. It is very, very fine.

I have here a check of a thousand dollars that a priest from Chicago handed me this morning. I wish to say that I have absolutely no prejudices against taking checks for any amount.

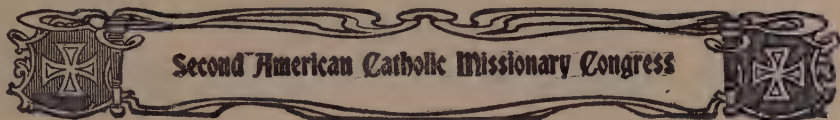
Ladies and Gentlemen: Allow me to present to you Chief Eagle Hawk, who will now address you.

CHIEF EAGLE HAWK (Through an interpreter): My Dear Friends: I am very happy to see you. I am very anxious to tell you how we are carrying along the good work out West. After I had come to Boston I was led into the different churches here, and I saw the people at church, and my heart was very glad. I thought from what I had seen out West that the white people didn't belong to the Church, so many out there never go to church. Out there, of course, there are very few Catholics in the government employ, and we never see these people pray. They come out to teach us; they never teach us anything about God. We, on the contrary, are very anxious to pray, to go regularly to church, and so forth. And that is where we got the idea that the white man didn't pray. Since I have come here, I have been highly edified by the way you people go to church, and my Faith has become stronger. When I return home I will be very happy to tell my Tribe what wonderful things I have seen here.

That is all I am going to say, and according to an old Indian custom, I shake hands with you all. (Applause.)

The MODERATOR: I am requested to state to you that these Indians, from their zeal and anxiety to come to this Session of the Congress, have paid their own way to Boston. (Applause.)

Closing Prayer by the Moderator.



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AFTERNOON SESSION.

Symphony Hall, Boston, October 21, 1913.

HIS EMINENCE, WILLIAM CARDINAL O'CONNELL: Ladies and Gentlemen: I remember that many years ago in school we were taught a very beautiful song, the refrain of which went something like this:

"No North, no South, no East, no West.
One country, always the greatest, the best."

That song was composed shortly after our little difficulty between the North and the South. Since then, thank God, we are all brothers—I mean civilly. I say "civilly," because this distinction and division was only a civil one; there was never any division between the Catholics of the North and the Catholics of the South. Bishop Carroll was our Bishop, and New England again has sent to the fair and sunny South some of her very best sons who occupy Sees in this beautiful Southland and who are consecrating their lives to the progress of the Church there.

None ever has received a better welcome to Boston, none ever is more welcome and none ever will be more welcome than the beautiful soul we so much love and admire, the Cardinal Archbishop of Baltimore, His Eminence, Cardinal Gibbons. (Applause.)

One of the memories of my boyhood days is the vision of a wonderful old man clothed in the robes of the Episcopate, a splendid, noble figure, learned, pious and devoted to his people, and I remember his touching appeal to us Catholics of Boston in those days for his people, who were our brothers in the Faith—the people of South Carolina. I refer to Bishop Lynch of Charleston. (Applause.)

Later we had the pleasure from time to time of meeting and greeting and aiding to the very best of our ability, one Bishop after another of the South, and I know that there is not one of them who does not feel that he has had proof of true love and affection and generosity and true Christian charity from the Diocese of Boston, and therefore, it is not strange that, with all of the different opinions from a civic point of view, the love which ought to animate every Christian, Catholic heart is fervent and unabated and binds in splendid union all the South with the See of Boston. (Applause.)

I wish from my heart that His Eminence, the Cardinal of Baltimore, could have graced this occasion—as he would have done,



he wrote me, if it were at all possible for him to come. He had engaged himself in a way that he could not change; but he has sent me a most beautiful letter, filled with the deepest interest in the cause and in the movement, and, as he always does, his greatest love and affection to me, his brother Cardinal, and to all the children of this See. But in his absence we are very fortunate in having with us one whom I count amongst my most precious friends, one of our Archbishops—I think, really, the most amiable of them all. (Applause.) I refer to the eloquent, patriotic and zealous Archbishop of New Orleans, His Grace, Archbishop Blenk. (Applause.)

ADDRESS

BY THE MOST REVEREND JAMES H. BLENK, D. D.

ARCHBISHOP OF NEW ORLEANS.

YOUR Eminence, Most Reverend and Right Reverend Prelates, Very Reverend and Reverend Fathers, Ladies and Gentlemen: We of the South believe that, with our perpetual and glorious sunshine, we have a monopoly of everything that makes up the warmest and most cordial hospitality, but I find that, in spite of the torrential rains that come down from the heavens—I believe in the guise of benedictions on Boston (applause and laughter)—there is here a perfect counterpart of the hospitality, generosity and whole-souled sentiment which animates us in the South. (Applause.)

I believe that the entire Province, the Ecclesiastical Province of New Orleans, is represented here (applause), nine Bishops, with myself, form that Ecclesiastical Province (applause)—I believe we have the handsomest Bishops in the whole United States. (Laughter and applause.) His Eminence has told you I was the most amiable. I wish I knew how to make good on this occasion, but we all came perfectly convinced that Boston has held out the hand of friendship and of brotherhood, and we will all return to that immense field where we are trying to imitate some of the energy, some of the zeal and some of the glorious works of the great Archdiocese of Boston (applause), under the captaincy of one of the greatest leaders that the American Catholic Church has ever seen (great applause), His Eminence, the Cardinal Archbishop of Boston, absolutely confident of it. (Great applause, long continued.)

Now, my dear friends, that is only a little sample of my amiability. As I turned around to bow to His Eminence just now I noticed that, with all his greatness he combines the modesty of the Christian maiden



(laughter and applause), and it would be unkind, indeed, to try that modesty to the uttermost.

I believe I am here this afternoon to preside at a special Session devoted to Immigration. I believe, also, that the Arrangement Committee, and those presiding over the general management of the Congress, did well to ask me to preside over this meeting. (Laughter.) At present I am the guest of a very dear friend of mine, Monsignor John O'Brien of Cambridge. (Applause.) He has given not only his time and his friendship, but himself, to my entertainment. When I came to the center of the Hub of the universe I found that nearly every inch of ground, not only in Boston, but in the suburbs, was already taken up. You have no more room for expansion. In the South, on the other hand, we have immense fields, more fertile than all the lands, I believe, in the United States of America. We have a sunshine that is balmy, we have a climate that is most salubrious, we have a people who are all heart. Whatever little feelings there may have been after the late unpleasantness between the North and the South, to which His Eminence, with his usual grace and elevation of thought, so happily alluded a moment ago, we now have the kindest feelings for all of our brothers of the North and in the East, and even in the "Woolly West." (Laughter and applause.) We are ever trying to say: "If you want to come to the Garden Spot of America, then turn your eyes and your steps Southward." Unlike Horace Greeley—I don't know whether your memories go back as far as mine—I look young, but I am old—Horace Greeley used to tell the young men of his time, "Young man, go West," I find that all the enlightened men and all those who have the future success of young men really at heart nowadays say, "Young man, go South." We have the lands, we have the sunshine, we have the fertile soil, we have the perfect climate that should infuse new life, new hope, new vigor and energy into the hearts of all those who are seeking a home where they may dwell in peace and comfort, and for that reason, I think, it was a happy selection—but the gentlemen of the Missionary Congress seem to be happy in all their actions—when they chose me to preside over this meeting. (Applause.) I believe it was another happy coincidence that the Archbishop of New Orleans should have the privilege, the pleasure and decidedly, also, the honor of introducing to you the energetic and progressive and hard-working Bishop of Rockford, the Right Reverend Bishop Muldoon on this occasion. (Applause.)



We of the South are often accused of taking life pleasantly. We think, perhaps mistakenly, that the people of the North and of the East have one dominating fault—I am not speaking of anybody now here present in this assemblage (laughter)—and that fault, we think, is that everlasting hunt for the almighty dollar. We down South despise money. (Laughter.) We will not take it when it is put above the best things of life and when it is the only object sought. (Applause.)

We are also, at times, considered rather indolent. Well, there may be reasons for that. We have only to scratch the soil and put in any old stock and it will grow the most beautiful trees, and it will produce the finest kind of cotton and, ladies and gentlemen, there has never been anywhere in the wide, wide world where the people knew better how to "raise cane" than down in Louisiana. (Laughter and applause.) So, though we believe very much in Southern "repose with dignity," it would be an injustice to think that we have not got any energy. I think, were you to come down to our great Southern State—I don't know if all my suffragan Bishops are here—I know one of them is here, but he is the least reverent of them all. (Laughter.) He never speaks of the suffragan Bishops of a Province, but always calls them the "suffering" Bishops of the Province. (Laughter.) But some little injustice has been done us here by some of the speakers—not intentionally. They have represented to you this morning the South as a kind of Sahara, a desert wilderness. If you knew how our Bishops work—if you knew how one of my "suffering" Bishops, fared! In making the rounds of his Diocese he found himself at night, not in the Copley Plaza Hotel of Boston, but in a hayloft for a night's rest after a very hard day's work. And another Bishop—another "suffering" Bishop of New Orleans going out in a cart, and in that cart having his parlor, his dining room, his bed room and his kitchen and himself, combining with all the high functions and great responsibilities of the Bishop the functions, also, of the cook and chambermaid. (Laughter and applause.) And so we make the rounds visiting all our people, trying to bring to them the religion of Christ, trying ever with an unabating and untiring zeal to get them to look up at the Cross and there behold the Salvation, not only of the individual, but of the State and of the Nation. We do work hard. In my Archdiocese of New Orleans, there are nearly seven hundred thousand Catholics, and they are good Catholics. In the country, as well as in



Rt. Rev, THOMAS F. CUSACK, D. D.,
New York City



Rt. Rev. Mgr. FRERI
Director General, Society Propagation of the Faith



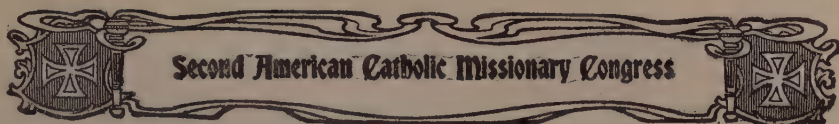
Very Rev. P. L. DUFFY, V. G., LL. D., Litt. D.
Charleston, S. C.



Rev. F. J. VAN ANTHERP
Detroit



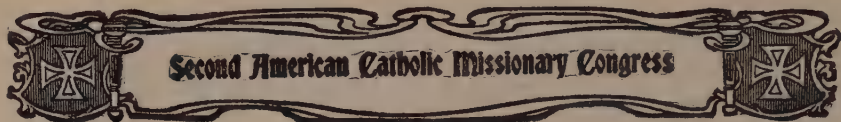
Very Rev. XAVIER SUTTON, C. P.
Chicago



the City, our churches are thronged. Almost month after month grand churches are erected and religion is progressing. But, my friends, in the days gone by—we were suffering—we were sufferers after that destructive war, after that period of desolation and disorder, that period of “reconstruction,” we were stripped of everything. The only thing that could never be taken away from the Southerner—and for that the Southerner would lay down his life—was his honor. No one was ever able to deprive us of honor. (Applause.) But had there been in existence in those days, so fatal to all our hopes and expectations and all our efforts, had there been in existence a Catholic Church Extension Society which now is holding so magnificently its session here, the progress of Holy Mother Church would have been infinitely greater—by millions would we now count our subjects, the faithful followers of Jesus Christ.

I am going to tell you another story just to show you that we Southerners aren't afraid of physical difficulties—I don't want to look around because that Right Reverend “suffering” Bishop of mine is right near me, and I don't want to draw your attention to him. He has a very military name—it is Gunn (applause), and that gun has a big bore, and it is very destructive when it is trained on any one; so I don't want to incur his displeasure. I am going to tell you the experience of one of our men who was out on a missionary trip in the home missionary country. There was only one sheet for the Bishop and for the pastor, and when morning came and they tried to rub the sleep out of their eyes and remove some of the perspiration of the night from their faces, they had but one towel between them, and that towel was the very sheet that served them during the night. Now, don't you think we people deserve help? I am very sure that couldn't be the case with His Eminence, the Cardinal Archbishop of Boston. I am very sure that vans loaded down with the finest kind of linen would go in the direction of his home, if the ladies of Boston ever heard any such disastrous news of poverty and deprivation. Well, we would feel very grateful if you would send down some of those vans to us, especially would we appreciate your kindly feelings of regard.

I have been altogether too long, and I regret to keep you so long, but you know my duty was to extend to you an invitation to New Orleans and to the South. I can assure His Eminence that nowhere in this broad land of ours is there awaiting him—will he find a more cordial, sincere, whole-souled welcome than in the city of New Or-



leans and in the South. (Great applause.) The same invitation also I extend to you all, and once you will have tasted a drop of the Mississippi River, you can come back to your own Charles River and will agree that it is not the Mississippi; then you will certainly turn your face longingly again to the glorious Crescent City where true, noble hearts are ever eager and ever anxious to meet such fine, such noble, such great-souled people as are found in the city and in the Archdiocese of Boston. (Great applause.)

At last, I have come to the introduction. I am very happy to know that the Right Reverend Bishop of Rockford is fully able to take care of himself. Once he begins to speak, I know you will say, "For heaven's sake, why didn't the Archbishop of New Orleans let him come forward sooner?" He is simply charming; he is fascinating. We all believe that the theme he is to develop is the most important one in this Congress—that of Immigration, and that it should receive the utmost, careful study and investigation; and as Bishop Schrembs so eloquently said yesterday, the keynote should be, "Co-ordination and harmonious co-operation."

I have the very great pleasure and honor of introducing to you the Bishop of Rockford, Bishop Muldoon. (Great applause.)

IMMIGRATION TO AND THE IMMIGRANTS IN THE UNITED STATES.

ADDRESS BY THE RT. REV. P. J. MULDOON, D. D.

BISHOP OF ROCKFORD.

THE subject for discussion this afternoon is "Immigration to, and Immigrants in, the United States." A most important subject, whether we consider it as American citizens, interested in the growth and permanent welfare of our country, or as Catholics who love their Church and are happy only when her tents are extended, and who believe that it is their bounden duty to welcome the foreigner of every nationality and to convince him that in the household of the faith all are brothers. Most appropriately should this question be discussed under the auspices of The Catholic Church Extension Society, which, in great part, finds a reason for its existence in the poverty and unchurched condition of the immigrant and his children. The brief and inspiring life of The Catholic Church Extension Society is, in a great part, a history of the newest aid in Christ's name to the isolated and famishing children of other lands who have cast their fortunes among us. So important is the question of immigration that the



United States Government appointed an Immigration Commission which labored three years and embodied the fruit of its labors in forty-two volumes for the guidance of legislators and for the students of economics, and this at an expense of \$790,000.00. Likewise, Congress has appointed a permanent Immigration Bureau for the collection of information useful to the immigrant and for the dissemination of the same to the immigrant and the colonizer.

So large is the volume of immigration at present that the Government cannot supply rapidly enough facilities and men to adequately and carefully inspect the thousands arriving at our ports. Notwithstanding the wealth and the facilities for accomplishing stupendous tasks, the Government is actually embarrassed by the responsibility which this recent and unprecedented volume of immigration has created. The Catholic Church, limited in means and ministers, is summoned suddenly to care for, not only the souls of at least 50 per cent of this mighty throng, but also to supply at times aid in their material wants. We need not be surprised then that the Church likewise feels the strain of this gigantic task, which under the Providence of God has been given to her. Consistently, then, do her devoted sons and daughters meet in convention such as this to endeavor by study and prayer to shape the best method of assistance to the Catholic immigrant.

Later this afternoon special features of this vast subject will be discussed by gentlemen eminently fitted for the task.

I have been requested to present to your consideration some few general facts and figures concerning our immigration. I use as my authorities chiefly the Report of the Immigration Commission and the Census Report of 1910.

GENERAL STATEMENT.

During ninety-one years (from July 1, 1819, to June 30, 1910), 27,918,992 immigrants arrived in this country, and of this number 63.5% came between 1891 and 1910. The census of 1910 shows 13,515,886 foreign born in the United States. The difference between these two numbers is accounted for by deaths or by return to the native land or by emigration to some other country. It must not be forgotten in the consideration of the large number of immigrants received annually that about 40% of the number received leave the country, and 30% never return. Of all the immigration to this country 92% came from Europe, 58% from the North and Northwestern



Europe and 34.2% from the South and Southeastern Europe. Previous to 1883 nineteen-twentieths of the entire immigration from Europe came especially from the United Kingdom, Scandinavia, Germany, Netherlands, Belgium, France and Switzerland. In the year 1871 the immigration from South and Southeastern Europe, for the first time, passed the 10,000 mark. In 1887 this immigration was 25% of the entire European immigration and annually increased until in 1896 it surpassed the volume of the older immigration. Since then what is termed the New Immigration, coming from the South and Southeastern Europe, has exceeded annually that of the Old Immigration, coming from the North and Northwestern Europe.

The old immigration reached its highest point in the year 1882, and the new, in the year 1907.

It may be well here to consider some of the striking differences between the old and new immigration. The immigrants of North and Northwestern Europe came to stay in larger number, and only 16 out of every 100 went back to their native land, whereas 38 out of every 100 of the new immigration return. The old immigration came greatly in families, as two-fifths of it were females, but in the new immigration we find three out of every four to be males. The old entered practically every line of activity in nearly every part of the country and was easily assimilated; the new is composed largely of unskilled laborers who have come for industrial workers in the eastern and middle western states; have avoided agricultural pursuits and crowded into the large cities, and assimilate less rapidly. Thirteen times as many illiterates are found among the new as among the old immigration. It may be well here to give some facts gathered from the immigration records for twelve years, from 1899 to 1910. During this period 9,555,673 immigrants were received into the ports of the United States. Of this number 69.5% were males and 30.5% were females. If we consider the new immigration alone, 73.2% were males. More than one-fourth over 15 years of age could neither read nor write and over 40% of the immigrants of this period of the following races were illiterate: Turkish, Mexican, South Italian, Ruthenian, Syrian, Lithuanian, Bulgarian, Dalmatian, Scandinavian, Portuguese and East Indian. Of these races the highest in illiteracy were the Portuguese, with a percentage of 68.2%. Less than 5% of the Scandinavian, Scotch, Irish, English, Finnish, Welsh, Bohemian, Moravian,



Rt. Rev. JOHN J. HENNESSY, D. D.,
Wichita, Kan.
Member Board of Governors, The Catholic Church Extension Society



Rt. Rev. C. H. MOHR, O. S. B., Ph. D., D. D.
St. Leo Abbey, Fla.



Rt. Rev. F. CONRAD, O. S. B. D.D.
Conception, Mo.



Rev. HENRY T. WESTROPP, S. J.
St. Francis Indian Mission, So. Dak.



Rt. Rev. INNOCENT WOLF, O. S. B., D. D.
Atchinson, Kan.



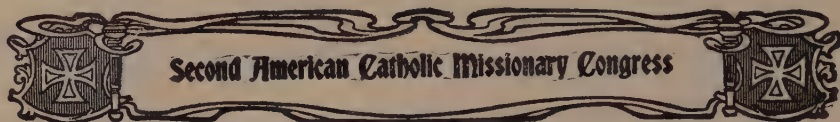
Dutch and Flemish immigrants were illiterates. The Scandinavians were the lowest, showing only 4% of illiteracy.

OCCUPATIONS.

You may ask the question, what were the occupations of this great swarm of new people. One-fourth of all the immigrants were without any special occupations. This includes women and children. Of all those reporting an occupation, 35.9% were laborers; 23.4% were farm laborers; 23.1% had skilled occupations. Of the Polish, Lithuanian, South Italian, Magyar, East Indian, Turkish, Slovak, Ruthenian and Bohemian immigrants three-fourths were either laborers or farm laborers.

WHERE DO THEY GO?

Another question that naturally presents itself is, where do these people go when they reach the United States? The answer is that New York has received 31.3%, Pennsylvania 18.3%, Illinois 7.6%, Massachusetts 7.5%; New Jersey 5.1%, and Ohio 4.3%. The others were scattered among the different states of the Union. In other words, if you draw a line from Atlantic City to the southeastern corner of Illinois, and from thence draw a line to the northwestern corner of Minnesota, which is a little more than one-sixth of the territory of the United States, you will find contained therein nearly five-sixths of the new immigration. According to the census of 1910, the increase, in the proportion, of the foreign born whites during the past decade was greatest in Arizona, and this increase was closely followed in New York, Connecticut, Pennsylvania and New Jersey. Generally speaking, the percentage of the foreign born has increased in the east and far west, but declined or remained practically stationary in the central and southern portions of the United States. Go where you will the immigrant and his children greet you, and if it were not for the large families of the immigrants the birth-rate of the United States would be very similar to that of France. In not a single nationality does the average of children, even among the women of immigrant parentage, fall as low as among the women of native parentage. City life among all classes seems to diminish the size of the family. Although the new immigrants come mostly from the peasant class, and are either laborers or farmers, strange to say, the tendency is not to the farm, but to the city. The present-day immigration, except the Russian Hebrews, is drawn mostly from the country districts, small cities and villages. The present tide is not recruited



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in the main from the lowest economic and social strata of the population, which is usually found in the large cities, for such cities furnish comparatively few of our immigrants. The Immigration Commission Report states very clearly that the new immigrants are not even the lowest from the class from which they come. The cause of the present immigration is largely an economic one, although religious and political reasons and the desire to escape military service have aided some. These immigrants, the Report says, come not to make a living, but a better living. With few exceptions, the immigrant of today is essentially a seller of his labor, seeking a favorable market and with a laudable ambition for better things rather than seeking the actual necessities of life. Ninety-seven per cent of all the new immigration reported for the years 1908 and 1909 were going directly to friends, and had therefore a fair promise of occupation before leaving the native land. There is no doubt but that the advice and assistance of friends in this country, and the activity of the steamship agent, are by far the most potent promoters of the present movement.

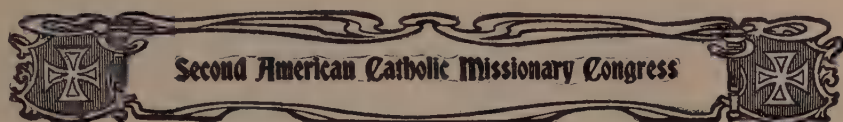
CITY AND COUNTRY.

In the Census of 1910, the Continental United States had a population of 91,920,266, of which 46.3% was urban and 53.7% was rural. The proportion of males is lower in the urban than in the rural communities, not only for the total population, but also for each of the principal color or race nativity and parentage groups. In the foreign born whites we find 118.9 males to 100 females in the urban communities, and 161.1 to the 100 in the rural communities. In general, the relative numerical importance of native whites of native parentage declines as the size of the cities increases. Of the aggregate population of 1910, of eight cities having over 500,000 population each, about 25.6% were native whites of native parentage, 37% were native whites of foreign or mixed parentage, and about 34% foreign-born whites. Or, in other words, 7.8% were foreign born and their children.

The tendency of the foreigner is to the large city, and this is becoming more marked with each decade, especially for the Russian, Italian, Pole and Irish. Proportionately the Danes and Norwegians have the smallest number going to the city.

HOW EMPLOYED.

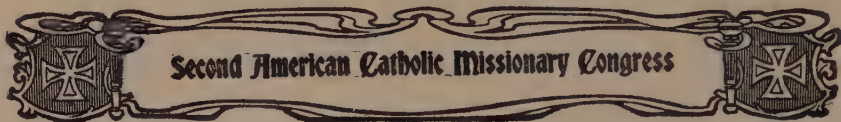
I wish to submit a general answer to the inquiry, "How is the immigrant employed in the United States?" In the iron and steel



industry the immigrant and his children perform seven-tenths of the labor; in the slaughtering and packing business they prepare three-fourths of our meat; they mine seven-tenths of our coal; they perform three-fifths of the work in our glass factories; they give seven-eighths of the labor expended on our woolen and worsted goods; those who enjoy silk goods may be pleased to know that four-fifths of the labor is by the immigrant; men's and women's clothing call for nineteen-twentieths of such labor. The immigrant makes one-half of our American shoes and gives four-fifths of the labor required in the furniture business of the country. The labor expended on our collars, cuffs, shirts and gloves is 50% immigrant; the leather industry calls upon the immigrant for five-sixths of its help. In the oil refineries nine out of every ten men are immigrants, and nineteen out of every twenty that you find in our sugar refineries are foreigners or the children of foreigners.

CATHOLIC IMMIGRATION.

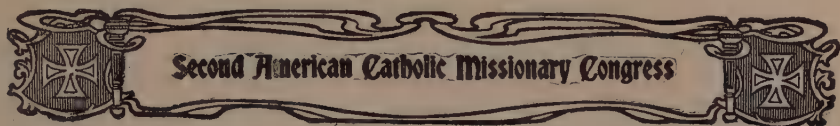
Forty-five races or peoples, coming to America, are enumerated in the census of 1910. Of these thirty-six are indigenous to Europe, and therefore have come directly under the influence of Christianity. As the census makes no record of the religious affiliations of the immigrants, it is impossible to tell exactly what the percentage of Catholics may be. It may not, though, be amiss to quote from the Immigration Report of 1899, when the religion of the immigrant was noted, more or less imperfectly, that the Catholics numbered 52.1%, Protestants 18.5%, Jews 10.4%. The Catholics came mostly from Austria-Hungary, Italy and Ireland, the Protestants from Scandinavia, Germany and Great Britain, the Jews from Austria, Hungary and Russia. As the immigrants from these countries are still coming in large numbers, the above figures may in some way indicate the proportion of Catholics. Frederick J. Haskin says: "The main body of the new immigration is Catholic, and out of a million perhaps 600,000 are Catholics." The census of 1910 showed 13,515,886, or 14.5% of the total population, to be foreigners. Bishop Canevin of Pittsburgh, who has studied the subject of immigration and Catholicity carefully, says, "The statistics of immigration also show that the immigration of late years, from countries that have a large percentage of Catholics, like Italy and Austria-Hungary, is less permanent than from other countries, and large numbers of the Italian and Austria-Hungarian immigrants return to their native country, so that while Catholic immigration during



the last twenty years has averaged 60% of the whole, the percentage of Catholics in the total foreign-born population of the United States, at the end of each decade, has been from 47% to 52% of the whole. The number of foreign-born persons from each country is given in the United States census of the foreign-born population, and the number of Catholics can be found by the percentage of Catholics in the population of the country from which the immigrants come." As a result of this investigation Bishop Canevin claims that out of the 13,343,583 foreign born in the United States in 1910, 6,854,838, or 51%, were Catholics. The same census says that there are in the United States 18,897,837 born of foreign or mixed parentage, and I am sure it is not claiming too much to say that the same proportion of these children of foreign born parents belong to the Church. It is this vast army of Catholic souls that is engaging the attention of the Church today in all parts of the Union. Never before in the history of the Church has such a task been imposed upon her. "To shepherd these millions of souls, speaking thirty different languages, to soothe their race hatred and national prejudices, and to do the many other things that the situation may involve, are problems the like of which no ecclesiastical body ever has had to meet," says Haskin. Certainly as American citizens we are interested and anxious about the immigrants from all lands, and we should hold out a helping hand in every possible way to those who seek our hospitable shores from economic, social, political or religious motives, but as Catholics we have also a special duty of kindness towards the Catholic immigrant.

We need not wonder, then, if Bishops and priests are straining every nerve and making heroic sacrifices for the Catholic immigrant. It is a prodigious task, because the majority of those coming to our shores are aliens in speech and customs, although one with us in faith. In many cases the uppermost thought of these immigrants does not seem to be the salvation of their souls, but an opportunity to better their material condition. This immigration is a mighty asset for the nation and for the Church, if guided right, but with tendencies, in many instances, that will render it the very worst element of our population, if not protected from the exploiter, the Socialist, the proselytizer, and irreligious among their own nationalities.

Time does not allow us to speak of the many dangers that our Catholic immigrants are subject to, but it may not be amiss to keep well in mind the fact that the Church must have her guiding and



merciful hand upon the immigrant from the day of his arrival until he is placed in safe surroundings under the care of a priest of his own nationality or be willing to face in the years to come an immense leakage, either through indifference on the part of the immigrant or through the efforts of the non-Catholic biased, social and religious worker, and the evilly disposed of the same nationality, who make a business of antagonizing the Church and inciting rebellion in the hearts of the naturally well-intentioned. Although the reports of those representing Catholic interests at the port cities of the United States speak in the highest terms of the officials of the Government in their kindness to the immigrant, and their universal courtesy to the workers, and the absence of any interference, still proselytizing through the distribution of tracts and the proffering of little kindnesses is not unknown. A like system, endeavoring to make inroads among the Catholic immigrants, seems to be at work wherever the immigrant makes his home, and therefore there is forced upon the Church today a double obligation. The first, indeed a serious one, namely to furnish adequate Church and school accommodations and a sufficient number of priests of the same nationality as the immigrants; the second, to adopt in a large measure the seemingly attractive instrumentalities that the designing outside of the Church are using to allure the Catholic immigrant from the Church. I know that to some this second suggestion may not seem so important, as, they will argue, that it ought to be sufficient if churches are provided for, and free schools given to, the immigrant. Sad to say, either through the shallowness of the faith of many immigrants, or the desire to obtain some material help, numbers are led away and unfortunately remain outside the Church. All of us may know of the plausible methods that are used and the ingenuity resorted to by the sects in some individual localities, but unless a special study has been made of these unfair activities it is almost impossible to credit the large sums of money that are expended; the number of lay and clerical workers in the field; the amount of literature disseminated in the various languages; the adoption of the Catholic ritual for worship; the willingness to pretend to be in faith what they are not; the numerous classes formed for the instruction of the eager immigrant in the English language and in American customs, and through such classes inroads on the faith of the people are made; the efforts made to bring the immigrants to night schools, which are often only the vestibules to the



Evangelical churches; the expensive propaganda carried on by public lecturers, who give a biased view of the Church and her doctrine, and the engaging of unfaithful priests and renegade Catholics of the same nationality as the immigrant to distort Catholic doctrine and customs. This is all done, mind you, in the name of what is termed "a purer Christianity and to extend the Kingdom of God upon earth."

In partial proof of what I have said, permit me to quote the words of Prof. Edward A. Steiner, of Grinnell College, Iowa, who has written much on our immigration and in many quarters is considered an authority. In his work, "The Immigrant Tide," he says, "As a rule the work to be done (among the immigrants) demands American born men and women who are imbued by the spirit of service, who have some linguistic talent and much consecrated common sense. The converted foreigner, even if well trained, will be met with suspicion by many groups, for to them he is a traitor to their religion and to their national life, the two being inseparable to them. There is, as I said before, no institution in the United States which will be so profoundly affected by the immigrant as the Protestant Church. Without him she will languish and die, and with him alone she has a future." And therefore, of course, the Protestant Church should employ all possible means to draw the immigrant from his Catholic home.

Listen again to the words of the Rev. Paul Fox of Baltimore, Md., who makes a strong plea on "Our Ministry to the Poles" in a paper presented to the Redstone Conference of the Department of Immigration of the Board of Home Missions of the Presbyterian Church in the United States. He says, "Religiously they (the Poles) are almost exclusively Roman Catholics, very devout and very loyal to their belief and form of worship. However, on their arrival in this country, in our free religious and political atmosphere, large numbers of them grow indifferent to the claims of Mother Church, gradually sever their connection with it, and remain without any church affiliations. If they are not to become completely petrified in their religious formalism, or lose their religion altogether, they must be brought face to face with the reality of religion, and must experience its saving and transforming power. The Poles therefore present to us, as Protestant Christian churches of America, a splendid opportunity for service of a social and religious nature, an opportunity we



have not made use of as yet, and which we are just beginning to appreciate. . . . Throughout all their struggles, calamities and sufferings, the Roman Catholic Church, it must be remembered, with and in spite of all her faults and shortcomings, has stood by the Poles, championed their cause, though not necessarily always unselfishly, and kept the fire of religious loyalty and national consciousness burning. It is not to be wondered, therefore, that the Poles are not able to distinguish between religion and nationality, nor feel drawn towards Protestantism, any more than towards Russian orthodoxy."

Although this reverend gentleman tells us unblushingly that the Poles are "not drawn towards Protestantism," he asks his confreres, "What is the best method for us to pursue, so as to make our Protestant ministers more acceptable to the Poles, more efficient and more fruitful?" In other words, what is the best method to rob them of their inherited faith. He frankly points out three possible methods, "first, Protestant worship; second, social service; third, the accustomed forms of Polish worship, modified consistently with our Christian faith." "In the first instance we shall preach the Gospel "directly," although he admits this first method "is shocking to the Polish religious sense, and is meeting with only insignificant response from them." The second method of social service is really preaching indirectly, and he considers it "perfectly acceptable from the standpoint of the Poles." The third method is teaching directly, but under different external forms, and in this third case he says, "We shall intelligently and sympathetically meet the Poles on their religious level, infuse a new spirit into their religious forms, and thus gradually lead them on to an experience of the living power of the Gospel, a better conception of the essence of religion, and a gradual simplification of their religious forms." The first method, he says, that is, preaching Presbyterianism, pure and undefiled, "is unpractical, inefficient and most expensive in the long run, and produces very insignificant results; the second method is not only practical but also efficient and less expensive in the long run; the third method is perfectly practical, very efficient and the least expensive," or, if we may be permitted to translate his words, the easiest way to rob the Poles of their faith is for Presbyterianism to pretend to be Catholic, to present the external forms of Catholicity to the unsuspecting, and gradually to inject the poison of false doctrine into the hearts of the unwary.



Listen then to the peroration of the Rev. Paul Fox, "Let us ascertain as closely as possible the religious sentiments of the Pole, familiarize ourselves thoroughly with their forms of worship, and then adapt our ministry to such conditions as we find, as best we can, and endeavor to revitalize and transform them by a gradual, evolutionary, rather than by a revolutionary process." In other words, my friends, these sentiments mean, let us steal the ritual, vestments, statues and songs of the Catholic Church, that thereby we may the more easily rob the Church of her own children. Confronted with such a propaganda, may we not seriously reflect upon the words of Cardinal Falconio, at the last Congress, namely, "That, notwithstanding the great zeal of our priests and of our Bishops, there is yet a great need of missionary help and missionary work."

According to the Missionary Review of the World, Dr. Morse estimates the number of Italian Protestant churches in the United States at 250. He has had, he says, actual communication with 214 of these, including forty-six Presbyterian, forty Baptist and thirty-eight Methodist. No doubt the above statement would require much specification and explanation to thoroughly understand the effects of this Italian propaganda, still, after eliminating all that the strictest lover of truth could exact, there would remain sufficient to make the searcher after the lost sheep of Israel worry and cause him to start out with renewed zeal to gather the wounded from the dangers, evidently so many, in the great and overcrowded cities, in the small mining and manufacturing towns, and perhaps, most of all, in those portions of the United States where the atmosphere is greatly non-Catholic and where the immigrant finds it most difficult to adhere to his faith, when material inducements most inviting are offered him. The action of the Protestant sects in the South and West towards the Mexicans, who are coming to our country in no inconsiderable numbers (for the census of 1912 tells us that 22,000 arrived in this country and the general census of 1910 says that we had at that time a Mexican population of 221,915), should make us very apprehensive of the future of the faith of many Mexicans. These sects are spending large sums of money in churches, schools, academies and social work, to attract the Mexican laborer and his children. How fruitful this work is it is difficult to know, because it is impossible to obtain a general accurate view of the situation, but the piteous appeals for help to The Catholic Church Extension Society, from those laboring



Very Rev. A. E. BURKE, D. D., LL. D.
President of The Catholic Church Extension Society of Canada.



Rev. WALTER SHANLEY LL. D.
Danbury, Conn.



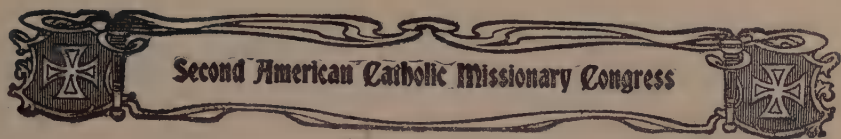
Rev. MORGAN M. SHEEDY, LL. D.
Altoona, Pa.



Rev. M. J. RIORDAN.
Baltimore, Md.



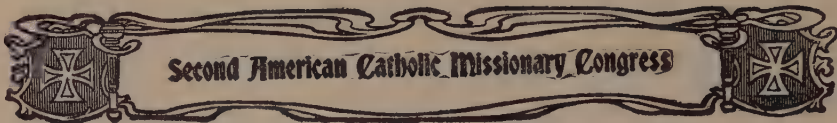
Very Rev. Mgr. JAMES N. CONNOLLY
New York



among the Mexicans, warn us in unmistakable terms that we must make greater efforts than ever before if we would hold all our own Mexican children.

No doubt the Protestant missionary exaggerates the number of his converts and the permanent results obtained from his efforts, but I believe, at the same time, many Catholics underestimate this proselytizing work and are too apt to imagine that no serious injury is done to those who attend such schools, churches and social centers under Protestant auspices, if the recipients of instruction and material assistance do not formally join a false religious sect. These people cannot for months and sometimes for years be under such Protestant influence without at least losing the freshness of their faith, and often the result is a complete indifference to all religious matters. Strange to say, the greatest delight of these Protestant workers appears to be to rescue the Catholic immigrant from his formalism in worship, as they term it, and to instill into him true Christianity. If you carefully notice you will ascertain that in most cases social settlements, churches for the immigrants, entertainment for the children of the immigrants are located usually in centers where Catholic immigrants congregate. They have not seemed satisfied to minister to the Protestant immigrant, but have challenged the right of the Catholic Church to her own, and this challenge she must accept with all its burdens, difficulty, expenditure and sacrifice. Is the Catholic Church in the United States equal to the stupendous task imposed upon her, namely, to minister to these millions of immigrants whose souls are marked with the sign of Baptism, but whose hearts and minds, in many cases, have not, we regret to say, been instructed sufficiently in their native country to meet the difficulties and trials that will confront them in the land of the free? Considering the wonderful apostolic work that has been done in the past, with the limited means at her disposal, with the scarcity of priests, partly arising from the fact that the priesthood of some races has not generously followed its own people, we proclaim most heartily that in the bosom of the Church in the United States there are storehouses of zeal, enthusiasm and apostolic fervor sufficiently large to meet the religious and social obligations of the hour.

The Catholic Church in America is better conditioned today than ever before to accept the responsibility because, from a material point of view, she is stronger than ever before, and, thanks be to God, the



missionary spirit, among both clergy and laity, has, I believe, increased in a wonderful measure of late. But let us not forget that eternal vigilance must be exercised. No decent instrument, through which we may be able to hold our own, or win back the indifferent, or those who through false promises have been led astray from the fold of Christ, should be deemed unworthy. As Mr. A. J. Shipman writes, "The Church is emerging on a victorious battlefield of the century and it behooves her to take possession of all strategic points."

BUREAU.

After receiving reports from the clergy engaged in the work in the port cities of the United States, and after interviewing many of the leaders of Catholic work among the different nationalities, I am forced to the conclusion that under some Catholic auspices, guided by some permanent organization, and graced with the approval of the hierarchy of the United States, a "Bureau for Obtaining Information in Regard to Catholic Immigration" should be established and generously maintained. To my mind there is not that exact knowledge of the Catholic immigrant, as to his number, needs, faults, location, possibilities, the leakage and cause, and his adaptability to certain work, that there should be among us. It is true that each diocese may know its own people fairly well, but there is no resume of all the dioceses. The exploiter of the immigrant passes from state to state, from diocese to diocese, from camp to camp, and there is no agency to follow and expose him, and to warn the unsuspecting against him. The bad priest, the pervert Catholic and the Socialist speaking the native tongue of the immigrant, are abroad in the land, sowing the seeds of discord and irreligion, and there is no general vehicle to correct the evil, nor is there any general storehouse to which we may turn to ascertain the antecedents of these disloyal citizens and Catholics. It is true that our Catholic newspapers often expose such vilifiers of the Church, but they have neither the time nor the means to follow the tortuous trail of all such slimy serpents. At present there is no central bureau where either Bishops, priests or laymen can obtain exact information about the various Catholic nationalities in this country.

With grateful sentiments we recognize the noble work that many racial organizations have accomplished. Their love for and their care of their compatriots cannot be praised too highly, but at the same time it is also true that various races in America have been



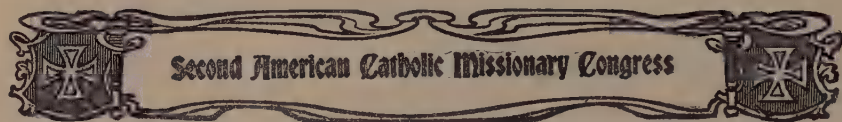
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deeply injured, and large numbers have been weaned away from the Church by organizations that have placed nationality and race before religion. The results of the labor and experience of these good organizations should be filed away for reference in some central bureau, and the evil organizations should be listed, so that any inquirers could obtain a full history of them and their manner of action.

Without interfering in any way with any diocesan or national Church organization, such a bureau could distribute literature through connections with Catholic societies in the old lands, explaining the dangers to be avoided by the immigrant on his arrival. Through this bureau also, the clergy of some of the European races could be better advised in regard to the necessity of a more careful religious instruction of their people. It might be impressed upon them through the data collected by such a bureau that the immigrant requires a more thorough knowledge of his faith than has heretofore in many places been imparted to him, if he would be faithful in the practice of it when he comes to America. The sad religious condition of many Catholic immigrants, now coming to our shores, could be recited without harshness but with reliability. Should some raise their voices and say to us, that this would savor of reproof and reproach, let us be brave enough and honest enough, for the sake of immortal souls, to reply, "Change the facts and you remove the reproach." /

In years to come, even after our best endeavors, we may be reproached with the fact that many born in the Catholic faith have ceased to practice the same. It is our duty now to petition, as far as we possibly can, through some channel that the children of the household of the faith, who are crowding to our shores, should have an intelligent knowledge of that faith. Let it be known that we are fully willing, to the best of our ability, to hold out our hands to the Catholic immigrant of every land, and offer to him a most cheerful welcome, but at the same time, let it be known that it will be utterly impossible to hold the young men and young women within the Church if they are presented to us incapable of answering the simplest questions of the simplest Catechism.

There is no doubt that there is great danger to the immigrant in our large cities, but the report of the Immigration Commission shows that the housing conditions, the working conditions, and the general social conditions are far worse in the small and medium-sized cities, and therefore we should use every possible means to place the immi-



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grant, when fitted, upon the land. Every one I suppose will admit that the immigrants in general, and especially those who have been farmers in the old country, would be far better off if they could be induced to leave the city. A central bureau such as I have suggested, after it had secured exact and generous statistics, could be of invaluable aid to every Catholic colonization endeavor in the United States. To all those who make a study of the immigration question, the colonization of the immigrant appeals most forcibly, but, alas, the colonizers are often seeking for the proper people, whilst the ready and willing immigrants are seeking in vain appropriate places for locations. A central bureau would bring both these important factors together. A speaker at the Conference of the Belgian and Holland priests in 1911 said, "Information and colonization are inseparable, and in view to success are intimately connected."

Such a bureau could have official and close relationship with all the state organizations for the distribution of immigrants, such as is in existence in Massachusetts and elsewhere.

Finally, a Catholic Immigration Bureau could aid very largely those entrusted with the execution of the instruction in the "Motu Proprio" in regard to immigrants. Is it not time that countries linked together by cable and wireless should be brought closer together in the study and care of the immigrant? I believe so, but at the same time I hold that this is almost impossible unless such an important, widespread and difficult task is placed in the hands of some official body, sanctioned by the Church, and constituted with able and zealous men, and therefore I very respectfully suggest the serious consideration of the establishment of a Catholic Immigration Bureau.

The MODERATOR: Ladies and Gentlemen, you have heard the learned and illuminative presentation of the Immigration Question by the Bishop of Rockford. What I feel about the paper is this: That had I heard no other paper read during this Congress, I should still consider the long journey from New Orleans to Boston very well repaid. (Applause.)

I don't want to keep you too long, but allow me to say that Mark Hanna,—I don't know whether you would look upon him as a saint or otherwise—but Mark Hanna, I was reliably informed, had a full list of all the voters of his party in the United States, and knew those who were staunch and those who were on the other side of the fence.



Rt. Rev. PATRICK JAMES DONAHUE, D. D.,
Wheeling, W. Va.



Very Rev. JOHN BURKE
Director Negro Bureau, New York



Very Rev. A. MORRISSEY, C. S. C.
Notre Dame University



Rev. JAS. F. MCGLINCHEY, D. D.
Director, The Society of the Propagation of the
Faith, Boston, Mass.



Very Rev. W. H. KETCHAM
Director Indian Bureau, Washington, D. C.



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He knew those who had their doubts about the principles of the Republican party, and those who were weak in the Republican faith. All this work was gone through by him to strengthen, and maintain in power his party in the United States. Now, if this was done for such a purpose, most decidedly much more ought to be done for the highest of all purposes—to maintain intact and extend farther and farther the Kingdom of Jesus Christ on earth. (Applause.)

I believe that the Immigration Question has been brought before us this afternoon in such a way that not one of us will leave this Hall without feeling that he or she is personally concerned in the matter, and that the wise counsel and well-grounded direction given by His Lordship, the Bishop of Rockford, ought to be carried out. And if this is true, the Immigration Bureau, or Board, or whatever else you may call it, can become a tower of strength to the Church, so that the immigrant of tomorrow, and his children, applying the eternally right principles of the Catholic Church given to her by her Divine Founder, will possess the highest qualifications that any man or woman can have. (Applause.)

In your name, I most heartily thank His Lordship of Rockford for this great stimulation to act where duty points. Certainly one of the things that should lie close to our hearts is to preserve the Faith of all those who come from foreign shores seeking to find here an honest livelihood. They should receive help and guidance from us, so that they may not stumble and fall on the way that leads to the Eternal Home in Heaven. (Applause.)

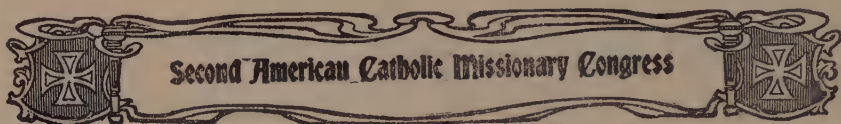
It is now my pleasure to introduce to you Reverend Doctor Henry of New York who will tell us a great many things in a few words confirming, I am sure, in every detail the demonstrative and illuminative address of His Lordship, the Bishop of Rockford. (Applause.)

ADDRESS

BY THE REVEREND MICHAEL J. HENRY.

DIRECTOR OF THE MISSION OF OUR LADY OF THE ROSARY FOR THE PROTECTION OF IRISH IMMIGRANT GIRLS.

YOUR Eminence, Most Reverend and Right Reverend Bishops, Very Reverend and Reverend Fathers, Ladies and Gentlemen: There is a story told of an old lady who was very anxious to hear a young priest preach his first sermon. She repaired to the church wherein the priest was about to preach, and as the young priest ascended the



pulpit and labored along, suffering from native bashfulness, and struggling with a faulty memory, the old lady began to cry, and as he stammered along, the old lady began to wring her hands and mutter to herself. The young priest noticed this and was very much flattered that his sermon moved the old lady to tears, and after his sermon was over, he called the old lady aside and said, "What was it that moved you so?" And the old lady replied, "Yerra, I was thinkin' of all the good money your father and mother lost on you. Sure I could do better meself." (Laughter and applause.)

Now, the subject for our discussion in this conference is, "Immigration to, and the Immigrant in the United States," a very fruitful topic, indeed. Much, both good and bad, has been said about it. Certain alarmists cry out that the immigrant is ignorant, and unclean and a menace to the Republic. Fifty or sixty years ago such a thing would not have been said but instead: "Let him come; we need him to work in the mines, to dig our subways and to build our railroads." These people saw in the immigrant an economic and industrial good, a useful factor in the development of our country, and so, worthy of scientific attention. Our view differs from both these views mentioned. We regard the immigrant as a brother, generally poor and uneducated, but rich as we are, in the possession of what many students of civic weal overlook—an immortal soul.

Another expression is that the immigrant is often a victim of imposition on landing. This would be true, but for the reason that the immigration laws are there for his protection. Listen to some others, and you will conclude that the immigrant is helpless and needs extraordinary care. Far different are the facts. The immigrant is, perhaps, as seldom the victim of fraud or imposition as is the native American. Have we not all heard of the grocer who sometimes sends us bad food? Have we not heard of the farmer who sends us duck eggs, vegetables, butter, and even milk that have been known to be not up to the standard? I mention these things to show that the immigrants are not the only "Innocents Abroad."

I am speaking, of course, now, of the Irish immigrant, with whom I am most familiar. After all, he doesn't differ very much from the immigrants from Europe, particularly from the Northern countries. Except in dress and language, all these have very little to distinguish them from any people in the United States, no matter how long settled or far removed from their traditions.



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You know that Ellis Island is a busy place for statistic seekers. They go there to study the immigrant. I was often a little amused at the contrast between the students and the subjects, the observer and the observed. There you would find the clear complexion of the Anglo-Saxon, the kindly little immigrant of the Slovak-Saxon, and outside the economic socialist, with pencil in hand, questioning and receiving courteous replies to his inquiries. Appearances are often deceitful, but in many cases the observed might well be the observer. (Applause.)

Fifty or sixty years ago, and even considerably later, the voyage across the Atlantic was beset with great dangers and difficulties, and embarking was an experience to be unpleasantly remembered all the rest of one's days. I made one of those rapid transit voyages of that day, and I understood the difficulties, and considering the awful conditions that prevailed, the wonder is that the loss was not even greater. The ships were usually overcrowded, and the quarters unsanitary. The food supply which the immigrant had to take along with him often proved insufficient for the very long voyage. The only ceremony attending the landing of the immigrant was to walk down the gangplank carefully. The moral dangers were in such an appalling condition at the time as well as the later day, that it stirred the Legislature to action, and led to the enactment of the present Immigration Laws. It was Miss Charlotte O'Brien, to whom we are chiefly indebted for the foundation of the Mission for the Protection of Irish Immigrant Girls, of which I have the honor to be Director for the past eighteen years. (Applause.) Miss O'Brien was the daughter of the Irish patriot, William Smith O'Brien, who died two years ago.

In relation to what Miss O'Brien accomplished, I will read to you the following communication which I received from her on the occasion of a celebration in the Mission ten years ago:

"Reverend and Dear Sir: I am not sorry to have been given the opportunity to put on record a few words of truth relative to the work which I did for the immigrant girls, as misstatements have been made from time to time.

"Some ten years before I ever saw an immigrant ship I read J. J. McCleary's book, 'The Irish in America.' I was deeply impressed by his account of the ship, and it so took hold of my mind that I decided that was to be the nature of my work.



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"The condition of the first ship that I inspected in those days was not any worse than any other ship, but I was not prepared for what I saw in the way the sexes were just huddled together, and then I stumbled into the work. I put a lodging house in Queenstown, a lodging house from the people who had a license for a hundred lodgers, and then began the work in earnest. That house was so crowded that I did not even have a room to sleep in. I used to go out at six o'clock in the morning and go through three or four ships, and having been at the work a year or so, I made up my mind that New York was to be my next point. I went to New York on the White Star Line and took a room in a tenement house. I spent some time there visiting the 'long-shoremen and their wives, and a month spent in New York gave me a full insight into the lives of the Irish immigrant and especially the unprotected Irish immigrant girls. Talking to my friends, they said to me, Bishop Ireland is your man. Go and see him. So I went to Saint Paul and there met the Archbishop. There I was made to feel at home. Before I left the Bishop put his hand in mine and said, 'Miss O'Brien, you need not fear. I will not let this matter drop.' I said to him, 'I am only the plank over the stream. It is you, the Catholic Church, who have to build the bridge. I can do nothing more, for I am a Protestant.'"

Not to detain you too long, that was the inception of our home, and it may recall to our minds the writer in the Gospel where a man had been overpowered by robbers and left to die. The priest passed by and gave no aid, and even the Levite passed by and gave no aid; but the person who did give aid was not of the fold at all. And so it happened that we owe the establishment of our Home for the Protection of Irish Immigrant Girls to Miss Charlotte O'Brien, who was then a Protestant. (Applause.)

Fully thirteen thousand girls have been given employment and all of them without charge.

My purpose in quoting from Miss O'Brien's letters is to remind you of the sorry plight of the immigrant. Surely a great change for the better has taken place, though there is still vast room for improvement. The causes that force the immigrant from his native land are generally economic, political, religious, always the same, but differing in degree, time and place. But, however, the feverish, long voyage and interminable walking out from the pier—all this is gone forever.



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Frequently as many as five thousand people are examined during the day, the immigrants walking into the main building in single file and going into a large barge. In this is seated the medical examiner. They are closely observed as to the eyes, face, and scalp for evidence of contagious and other diseases. They are then taken to a further end of the room and again examined by an inspector well versed in the Immigration Laws. The agony is soon over and the immigrant is admitted or detained temporarily, or held for special inquiry, as the following recent incident tells: "An Irishman—it is always the Irishman—was being tested for being feeble-minded. There were two doctors present, and one of them said to Pat: 'Ah, Pat, are you fond of dogs?' 'Begorra, I am, sir,' said Pat. The doctor said to him, 'Suppose I were to give you two dogs, and Doctor Murphy was to give you one. How many dogs would you have?' Pat replied, 'I would have four.' The doctors looked at each other and smiled, and the question was put to Pat again. 'Pat, if I give you two dogs and Doctor Murphy should give you one, how many dogs would you have?' Pat said, again, 'Begorra, I would have four.' Once more the smile was exchanged and he was told, 'Now, Pat, be careful.' And the question was put to him again. When he responded as he did before, the inspector said, 'You must explain that or we will have to send you back. How do you make that out?' 'Well,' says Pat, 'I have a dog at home.' Pat was admitted. There was another case, that of an old lady, and she was about to be deported because she was an anaemic, and it was explained to her what an anaemic was. The commissioner told her that it was want of blood in the system, and so on. She said, 'What does the doctor know about it? Coming over on the steamer for the past two weeks, the only thing that would rest on my stomach was my two hands. Lack of blood! How could there be any blood in me?' And she thought the laws were very cruel that did not admit her.

Happily the Immigration Laws are very comprehensive. They sometimes work hardship in the case of those who are in urgent need of prompt assistance, in the case of those whose deportation is for reasons such as being under age, coming in violation of the Contract Labor Law, mental deficiency, coming for immoral purposes, suffering from loathsome or contagious disease, being feeble-minded, or unable to earn a living. Within the last year nine hundred were held chiefly for the reasons mentioned. The interests of the immigrant, especially



those permitted to remain, are looked after by the representatives of the Religious Societies and other Organizations. The cost of maintenance during detention is borne by the steamship companies. The bills do not always bear equally in all cases, and much scanning is done and criticism stirred up because of apparent injustice to the immigrant. If the relatives or friends in this country are willing to help the immigrant, they can well do so by sending the money to our home.

I was often at the urgent request of relatives instrumental in securing the admission of an immigrant, and when circumstances became straitened, the very claimants who sought for protection would say, "Now you got this woman out, you now send her home." And home I would have to send her, having pledged my word to the authorities that she would not become a public charge.

We have seen in the newspapers that immigrant girls have been lost in the course of a railroad journey or have fallen into evil hands. Upon investigation it has been generally found that these reports have contained little truth. This may be appreciated, as far as Irish immigrant girls are concerned, from the experience I had some five or six years ago. At that time you may recall the muck-raking and white slavery exploiters were rampant, and when there was an organized attempt to discourage the work of immigration societies—some of whom deserved the criticism they received—I obtained from the Commission of Immigration a list of the addresses of ten girls discharged from the Mission some months previous—I had a list of the names and addresses and relationship of the persons to whom they were entrusted, and investigated every case. The task was in most cases a difficult one as relatives to whom the girls were discharged had changed their addresses, not once, but many times. In one of the cases, I found after many attempts, the girl seriously ill in a hospital. Another was discharged and her sister was finally located in a laundry and her parents were located and her address obtained. There were many similar cases that were finally looked up, and the total results more than justified my expectations, for I found every one of those girls making a decent living, and some who were supposed to have been missing finally came back to the Mission of Our Lady of the Rosary. (Applause.)

Now, I mention this because sometimes you will read in the newspapers how perhaps thirty or forty girls on the way to Chicago were found missing and were supposed to be sold into white slavery. There was one case where several girls were the friends of Catholic Polish



girls who met them between New York and their destination, and the chances are that those girls were making a decent living. So I would not be carried away by the exaggerated reports of white slavery. It is not true. There may be some cases, but not many.

Now, the serious problem and one that is engaging the attention of many without success, is about the distribution of immigrants. How are we to get them and put them down on the land where they and their families can till the soil and become strong in health and usefulness? The dislike for agricultural pursuits may be readily explained in the case of certain nationalities which were obliged to labor in the fields for a livelihood, and found scarcely a livelihood in it. Take the Irish farmer of the past generation who was accustomed to till the soil and was passionately devoted to the land. His life was one of abject slavery, for the fruit of his toil went to the landlord. His children could have no love or liking for such a pursuit when they came to the United States. If we want the immigrant to take to farming, we must inculcate in him a taste for it. This cannot be done through any hasty propaganda, but slowly and patiently through the medium of education. It should also be kept in mind that even immigrants are not all born farmers, but many of them persons of a high social standing. Then farm life, even in this country, is often hard and precarious enough. I am speaking of the farm laborer. Whatever claim is made about living in the fields we cannot disguise the fact that, even with agricultural implements, it means long hours of arduous labor, and in many instances even church attendance is impossible.

So far we have been considering for the most part the material need of the immigrant. What about his spiritual need? How can we help in this regard? Often one hears the charge that the Church has not done its duty. This is the cry of the pessimist and of those who run, but do not read, and of those who do not understand. We are all familiar with the history of the Catholic Church in the United States. The adherents were mostly poor and uneducated, springing from persecution, and the wonderful results that have been achieved among them must make us realize that only Providence could so far advance them. That the Church should have grown to its present proportions is wonderful. Those who make the charge and cry about our losses overlook the fact that many of such immigrants were lost to the Church before they ever set foot in America. If they were ever Catholics, they were only such in name. They brought the name of



Catholic with them, but Catholic virtue, or intelligent Catholic faith, they never had one spark of it. (Applause.) I am very familiar with the methods followed on Ellis Island, and there is no need for alarm. It is true the non-Catholic associations are represented there, and a few of them distribute tracts, and so forth, but I have never heard of a Catholic immigrant changing his faith at Ellis Island.

In conclusion, I would urge that the Church in Europe take a more active interest in the emigrant before he starts out from his land, and to see to it that the immigrant is capable of giving intelligent reasons for the faith that is in him. It would be wise, and doubtlessly a very fruitful undertaking, to have a priest at every local port of emigration who should be sufficiently informed about conditions in the United States. This alone would prove of immense benefit, and his timely advice and counsel to the emigrant would be invaluable and save him from moral lapse, and loss to the faith later.

The immigrant, as I have stated, is our brother, and the Catholic immigrant, whatever his infirmities, is our brother in the faith. Let us recognize his claim to our help. In time he will possess the land and will give soldiers to our armies, statesmen to our senate and priests to our altars. May his future and ours bring honor and blessings to this beloved Republic and glory to Almighty God. (Applause.)

The MODERATOR: Ladies and gentlemen, I thought, for a moment, that Father Henry would pay his respects to Mrs. Pankhurst (laughter and applause), but he very wisely confined his remarks to the Irish colleen. For quite a number of years I have had occasion to pay my tribute of admiration to them in Ireland, and I am not surprised that Father Henry has devoted his time and his energy to the care and protection and physical, moral and spiritual welfare of those that come from the dear old Isle beyond the seas. (Applause.)

It is now my pleasure to introduce to you a gentleman unusually well qualified to speak on a phase—a very important phase of immigration. It is my pleasure to introduce to you Mr. Andrew Shipman of New York.

ADDRESS

BY MR. ANDREW SHIPMAN, OF NEW YORK.

MOST Reverend and Right Reverend Bishops, Very Reverend and Reverend Clergy, Ladies and Gentlemen: I was scheduled to speak on "Immigration," but I see that it is "Emigration." I suppose that is the fate of having been down towards the end of the list; but



what I wish to say is that the problems of immigration and the taking care of the immigrant are radically changed today. Formerly we had immigration that largely came from English speaking countries, or at most from a kindred tongue or the German speaking countries, but today that is changed, and we have the later immigration from other parts of Europe and the shores of the Mediterranean Sea, and this makes the problem more perplexing and one more difficult to solve.

Now, let me outline for you, if you will bear with me, because I too, have to give you some figures, a brief sketch of the immigration and of the conditions that prevail today when the immigrant lands here.

I.

THE EARLIER IMMIGRATION.

The earlier immigration to the United States considered in the large was almost wholly from English speaking countries. The vast Irish immigration between 1830 and 1860 consisted of English speaking people who were thus readily appreciative of the conditions which they found in the United States and easily capable of making themselves and their race understood in this great English speaking republic. It was founded upon English laws and traditions, but by a commingled stream of English, Scotch and Irish colonists, who found their common language a unifying element. In fact, the Irish immigration lent a steadying force to the ideas expressed in the Declaration of Independence and the constitution and establishment of these United States—the ideas of political equality and opportunity and of separation from Great Britain and her monarchical institutions. Nevertheless, the English language which the United States had inherited, as well as many of its legal forms and expressions, was charged with prejudice towards and misunderstanding of the Catholic Church. Consequently, the Irish immigrants were misunderstood and depreciated in one respect. They were almost to a man staunch adherents of the Catholic Faith and consequently did not command sympathy or respect, but rather excited contempt and distrust among the citizens of this growing republic. Nevertheless, in the course of several decades they managed to win such respect and sympathy, as well as to live down a bitter persecution founded chiefly on hatred to their form of religion, but also on the fact that they were alien born and presumed to claim the advantages and privileges of American citizens. All this they have outlived.



To them succeeded the German immigration of 1848 and the succeeding years. This began during the *Sturm and Drang* period of German history, when the smaller German thrones were overturned and scepters dashed away in the revolutionary excitement of those times. Small German principalities disappeared, feudal systems were abolished, and larger German kingdoms arose to succeed them. During this formative period thousands and thousands of Germans sought refuge and future in the United States. Between them and the American of those days stood the barrier of language and strange custom. This made them misunderstood, and, being poor and forlorn, likewise despised amid the general contempt for the poor and homeless from other lands. As the Germans were largely Catholic, the general hatred and contempt for the Catholic Irish became their portion also. But the German persevered, accumulated property by his thrift and economy, learned English and the customs and ideas of his new fatherland, and in every way showed his sterling worth. His habits of industry, frugality and saving were valuable assets to our national body. The time came when the German was no longer looked upon as of a strange race, his culture and history were appreciated, and he was welcomed as a real addition to our national forces. Both the German and the Irishman distinguished themselves in the Civil War between the States, North and South, and henceforth all America knew that patriotism and devotion to the new fatherland was a virtue which each possessed in as eminent a degree as the native elder American, whilst in courage and self-denial they might outdo him.

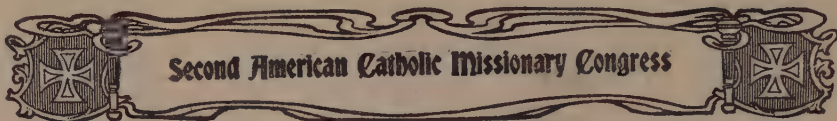
Meanwhile the nations heard the call of opportunity in the new world and promptly responded. At first the inhabitants of Scandinavia—the Norwegians, Danes and Swedes—came hither and we made them welcome, for they were only one remove from the German and they did not have the obstacle of the Catholic faith as a stumbling block. The French, Swiss and Belgians came, too, but in limited numbers, and then the heterogeneous inhabitants of the Austrian monarchy began to arrive. By that time we had grown in a measure more tolerant of those who were born across the seas. We welcomed them as fleeing from adverse conditions at home and as material to make up the fiber of our American civilization. Perhaps the fact was that we of the elder stock of Americans had become so far educated that we now knew who these people were as well as something of their languages, culture and history.



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After the Civil War between the North and South our country began to expand itself, to grow great and exploit every form of industry and trade known to man and to make use of the thousands of new inventions which the eager minds of this and other countries had devised. The original English speaking American stock went further afield and began to settle and occupy the great West which lay between the Middle States and the Pacific Ocean. To undertake the necessary hard work and pioneer labor fresh importations and immigration from Europe was demanded. The immigration from the English speaking races and from Teutonic lands was beginning to slacken and in some cases had almost ceased, the immigrants of those races already here had entered upon the second stage, that of property owners and the employers of labor themselves, whilst the demand for labor in America—labor of the cheapest and commonest sort, requiring brawn, muscle and endurance—was ever increasing. New projects for the development of the United States and its varied industries were constantly evolved and strong and stout men were required to realize them. Then it was that the Eastern and Southern parts of Europe awoke to the fact that America needed strong muscles and willing arms. In the '80s the movement towards America set in strongly from Austria, with its varied races, and from Italy, with its industrious and facile workmen. It has been a steadily increasing stream ever since, the numbers year by year mounting higher and higher each year. To it has been added new races, those of Turkey and the Balkans, and of Asia Minor and Egypt. Further Asia—the extreme Orient of China, Japan, Siam and allied races—have contributed but little, owing to our exclusion laws. Yet even the aggregate of their numbers throughout the United States is large. Russia, the great consolidated empire of Eastern Europe and Northern Asia, has sent us her immigrants consisting mostly of non-Russian peoples, Jews, Poles, Lithuanians, Finns and other subject peoples. Her own race, the Russians of Slavic blood, she encourages to emigrate to Siberia, which she is settling up with a rapidity greater than we displayed with our Western States.

Thus the older class of immigration has gradually passed away. These peoples from the east and south of Europe and the shores, Mediterranean, Asia and Africa, constitute the majority of our immigrants. Owing to improved conditions at home in Germany and Ireland, as well as the Scandinavian countries, immigrations from those



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localities has practically ceased when viewed alongside the figures of immigration from other places. For example, the immigration into the United States for the preceding year was about 1,014,500, while only 86,130 English, 81,714 Germans, 50,488 Irish, 56,910 Scandinavians and 33,105 Scotch, making a total of 308,347 in all, came in. Thus less than one-third of the total immigration is composed of the races constituting the earlier immigration. This, in the opinion of those who have carefully studied the subject, is not likely to change; except that the proportion of the older form of immigration may sink to one-fourth of the total or perhaps lower.

This immigration of races with whom we, considered as a people at large, are not acquainted, whose language, history and customs we know but in the slightest, is the problem which we have to face earnestly and seriously. Often one talks of the "ignorant" immigrant and despises them accordingly, but it is really we who are ignorant, for we do not know them and in most cases do not care to do so. As to mere illiteracy, less than 20 per cent (183,000) do not know how to read and write, out of those landed within the past year. But business men, and oftentimes statisticians, have come to look upon the immigrant as the barometer of prosperity or panic. As soon as the immigrants depart from America in great numbers, returning to their native land, depression in business, failures, strikes and the like are foretold. Surely if the immigrant knows so keenly the conditions of labor and trade he cannot be called ignorant, at least not in the contemptuous sense of the word.

But the point which interests us much is the fact that a very large amount of this immigration is Catholic, perhaps the majority of it. The statistics kept by the United States Immigration Bureau do not show the faith professed by newcomers, although the questions asked are so searching as to show age, sex, literacy, amount of money, friends and relatives, trade and occupation, disease and the like.

The ascertainment of a few additional facts relative to their faith professed would not impose any hardships upon the immigration officials, and might provide useful statistics. Nevertheless we know, although not accurately, that a very large proportion of this immigration is Catholic. In the past during the time when the bulk of the immigration was Irish or German it has been said that no helping hand, or at least no adequate helping hand, was held out to



them in the way of retaining them in their ancestral faith, and so great leakages occurred, whereby many souls were lost to the Catholicity of America. Perhaps a sufficient answer to the complaint of leakage of the immigrant may be had in the fact that in those days there was a fierce determined hostility,—both in the ranks of the high and the lowly,—to Catholicism, and at the same time the church was desperately poor and had but a poverty-stricken flock to take care of. The case, however, is changed today. Whilst vast mission work lies about us in these United States, yet we have progressed so far that we have built splendid churches, schools, hospitals and charitable institutions, and have provided ourselves with the material equipment for Christian training throughout the land. At the same time the fierce unrestrained hostility towards the Catholic Church has abated. Thus we have a field of endeavor in regard to the immigrant greater than ever before, and more urgent in many senses than in the earlier immigration to these shores. We ought to make the most of our opportunity and avoid any omission of our duty towards the incoming immigrant, and above all, toward the immigrant of Catholic faith.

II.

THE PRESENT IMMIGRATION.

It would take much longer than the time allotted to my paper to give an adequate account of the present immigration to the United States. Anything which might be overlooked or neglected must be ascribed to that fact in a great degree. There are now pouring into the United States every year over one million of immigrants, of whom upwards of 600,000 are from the east and south of Europe and from Asia and Africa bordering on the Mediterranean. These may be roughly classified as follows by race or nationality (leaving out some 90,000 Jewish immigrants):

Armenians	4,000
Bohemians	10,000
Bulgarians and Servians	16,000
Croatians, Slavonians and Dalmatians.....	40,000
Greeks	40,000
Italians (from north)	50,000
Italians (from south)	180,000
Lithuanians	20,000
Magyars (Hungarians)	25,000



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Polish	120,000
Portuguese	8,000
Roumanians	12,000
Russians	6,000
Ruthenians (Little Russians)	20,000
Slovaks	30,000
Spanish	8,000
Syrians	7,000

Of these it can be seen that the Latin and Slav races predominate. The Latin races amount to 258,000; being 230,000 Italians, 12,000 Roumanians and 16,000 Spanish and Portuguese. To them may be added 20,000 French from the countries of western Europe. The Slavic races follow a close second, amounting to 242,000; being 120,000 Poles, 40,000 Croatians and Slavonians, 30,000 Slovaks, 20,000 Ruthenians, 16,000 Bulgarians and Servians, 10,000 Bohemians and 6,000 Russians. The non-Latin, non-Slavic races of Eastern Europe and adjacent Asia amount to 96,000 more; being 40,000 Greeks, 25,000 Hungarians, 20,000 Lithuanians, 7,000 Syrians and 4,000 Armenians. All this represents the yearly flood now pouring in on us of the various Christian nationalities from the parts of Europe little known to us, except as regards Italy.

When we inspect this table of nationalities and races still further we shall find that the various peoples represented in it have little or no affiliation with Protestantism, or any of the dominant Protestant sects in the United States. They are nearly all of them of the Catholic faith or the elder schismatic churches which have kept the Catholic faith almost intact. A bare handful of the Armenians are Protestants; the great majority are of the Gregorian Armenian or schismatic church, while quite a considerable minority are Catholics of the Armenian rite. The Bohemians are very largely Catholic; a minority are free thinkers and some Protestants. The Bulgarians and Servians are almost wholly of the Greek Orthodox church. The Croatians, Slavonians and Dalmatians are almost wholly Catholic. The Greeks are nearly all of the Greek Orthodox faith. The Italians of the north of Italy are all Catholics, except such few as are socialists or anarchists. The Italians of the south of Italy are Catholics, with the exception of the socialists or anarchists, and a small minority are Catholics of the Greek rite. The Lithuanians are principally Catholics, a very small minority being free-thinking, with occasional Prot-



estants. The Hungarians (Magyars) are over three-fifths Catholic, the minority being Protestant and free-thinking. The Poles are almost wholly Catholic. The Portuguese who come here, and who settle chiefly in New England and California, are chiefly Catholic, the immigration being now to escape the disadvantages of the so-called Portuguese republic. The Roumanians are three-fifths Greek Orthodox and two-fifths Catholics of the Greek rite. The Russians are about one-half Greek Orthodox and one-half free-thinking and anarchistic. The Ruthenians or Little Russians are nearly all Catholics of the Greek rite. The Slovaks are about three-fourths Catholics, the majority being of the Roman rite and the remainder of the Greek rite, while one-fourth are Protestant. The Spanish, who are widely scattered, are all Catholic, except a few socialistic groups. The Syrians are about equally divided, one-half being Catholics of the Greek, Maromite and Syrian rites, and the other half being Greek Orthodox. Thus it will be seen that the larger part of this particular immigration is Catholic, and it behooves us as Catholics to do our part in looking after it.

When we examine how the immigrants have acquitted themselves in America we shall find that the later ones have succeeded quite as well as the earlier nationalities which preceded them. They have established churches, schools, business houses and newspapers, and have given every evidence of ability and progress. When we consider that for the most part they came from countries which have but little (except Christian religion) in common with us, that they are ignorant of our language, laws, history and customs, and that their own languages furnish but little in the way of grammar, root-words and starting points in which to acquire ours, we may well be astonished at the progress they make in the years they are here. Recently in an address which I delivered in New York City upon "The Peoples of New York" I omitted all mention of the English-speaking, German-speaking and French-speaking peoples dwelling in that great metropolis, yet I found occasion to mention some twenty other nationalities and races there and commented favorably upon their progress and development. In the course of my lecture I produced and exhibited to the audience some 93 newspapers printed in various foreign languages and published either daily or weekly within the City of New York. To publish and send through the mails or sell upon the newsstands so many journals implies thousands of readers,



and I am informed that their various circulations range from 1,000 to 25,000 copies each. These journals keep the immigrant who has not yet acquired a command of English informed of the chief current events of the day, often clipped from our own "yellow" journals, the news of his home country and the chances of work, business and occupation, and the usual chronicles of birth, marriage and death and of the national or mutual benefit societies with which he may be connected.

The unfortunate thing regarding the immigrant is the fact of congestion in the great cities. It is a natural outcome of the human desire for society, and the forlorn immigrant is apt to seek out and remain with those who came from his native village or district, especially if they be his relatives by blood or marriage. Then again in the older and more eastern countries of Europe there is a settled lack of individual initiative; things are done rather *en masse*, by concerted action. This has resulted in the formation of societies, and every newly arrived immigrant feels at once that he must belong to one. Sometimes these work for good, as when they provide for work, sick benefits or savings in one shape or another. But in the majority of cases they work evil by localizing the immigrant, making him subject entirely to the societies' officers, and keeping him from being acquainted with the language, laws and customs of the land in which he has arrived. This is an important factor in the congestion of the cities and sometimes has the baleful effect of permitting the old world governmental authorities to keep control of the immigrant even while in America. It even enables the old world secret societies, under the ban of their own governments, to retain a hold and sometimes terrorism over the immigrant unacquainted with our usages. The evil of congestion may be considered also in the light of the occupation of the people whom it affects. Take the example of the Italians, who are said to number nearly 600,000 in New York City, thus making it the third Italian city in the world. They are for the most part country people, accustomed to work in the open upon agricultural work, such as the orchard, the vineyard, the cattle and sheep-fold. They are diverted from the occupation which they know and have practiced from childhood and set at tasks which ruin their health and physique, and while herding together in cheap tenements, amid the temptations of the streets, the saloon and moving picture show, they lose the habits of sobriety and thrift, to say nothing of the



Rt. Rev. PAUL P. RHODE, D. D.,
Auxiliary Bishop of Chicago



Very Rev. F. A. PURCELL, D. D.
President Cathedral College, Chicago



Rev. THOMAS FINN
Rockford, Ill.



Rev. JAMES MCGLOIN, S. T. L.
Buffalo, N. Y.



Rt. Rev. Mgr. F. H. WALL, D. D.
New York



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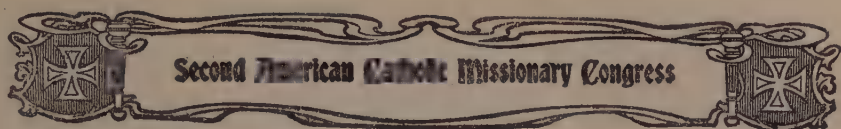
ruin of their morals and health. Were they placed amongst an agricultural environment they could give better account of themselves and sooner become active, prospering American citizens, retaining their faith, their health and their morals.

In regard to the immigrant one may readily perceive their attitude to the church as an institution, even where they are Catholics. It has always been the marvel of the growth of the church in the United States to see how the Irish immigrant or American-born has been the mainstay and constant supporter of the church and how the German has been an able second. Aside from the providence and grace of God, the human element may be seen in the fact that for the past few centuries the Irishman in his own green isle has had to fight for the very existence of his faith in every material form. The desire to struggle for the welfare of the church has become ingrained as it were. The same is true of the German in the face of a hostile and aggressive Protestant majority in his fatherland and successive hostile enactments against the church by a dominant majority. It has created a will to assist the material and spiritual progress of the church, because the governing powers have been for the most part indifferent or hostile. On the other hand, where the church was established by law, the politicians, particularly of an ecclesiastical turn of mind, seized the best things from a worldly point of view, and administered churches more from a political than a spiritual outlook the interest of the common layman waned. When in addition to this he contributed to church revenues through the medium of taxes and imposts, and not through the medium of direct charity and interest in the church itself, he rather looked upon the Church as one of the wheels of government. That produced its effect even in America. The Italian, for instance,—and there are other nationalities,—looked upon the church as something the state provided for him, much as it provided streets, roads, public buildings and the like, and he continued to have this frame of mind even when he came to America where there is no state church. In fact, some took the attitude that they had left the church, as an institution, behind them in Italy, and some whom I have known were much astonished to know that we had any laws here whatever in regard to religious worship and decorum or church ownership. Consequently they have not made an advance in church life commensurate with their numbers. On the other hand, such nationalities as the Slovaks or the Ruthenians

have for nearly two centuries struggled to maintain their language, nationality, and oftentimes their church, and have been fired through and through with the idea of having their church as the nucleus of their settlement and progress here in America. This has made them as eager as the Irish to build and maintain their churches against all odds, and they have willingly and cheerfully given of their substance to do so. It is needless to say that these immigrants are eager for and readily respond to the influence which the church seeks to bring to bear upon them. Perhaps in their desire to erect and maintain their churches they regard them too often as their own individual property and are not amenable to ecclesiastical supervision, and they too often break out into factious disturbance and difference, but all this may be paralleled in the history of the Irish Catholics in the United States between 1815 and 1850. A distinguished ecclesiastic in New York City once assured me that until the immigrant learned enough English and got actively interested in American politics, it was no matter of surprise that he made a great deal of trouble and dissension in the parochial politics of his particular local church. It was the only thing he could take a vital, exuberant interest in, and he often overdid the matter. But it was a sign of life, nevertheless, and worth many times the conduct of mere indifference.

Another thing, which the immigrants have to suffer here in America, is the firm grasp which their home governments try to hold over them. Emigration to America is not so much a matter of mere volition, of desire originating in the breast of the immigrant, as it used to be. It is now a matter of commercialism to a very large extent. Steamship companies and ticket agents go around through Europe stimulating emigration to America by every device they can invent, whether by advertisement, canvassing, moving pictures or other means to set forth advantages of America. Enterprising labor agents, notwithstanding the provisions of the contract labor law, take a hand in it also. But beyond and above this, the central governments of European countries, notably Hungary, enter into agreements with steamship lines for the exclusive shipment of their emigrants to the United States. Much of this is done under cover of caring for the welfare and good treatment of the emigrant whilst crossing the Atlantic. It is needless to say that such contractual relations do not make for the sending of the best class of emigrants.

The immigrant having arrived in America the solicitude of the home government does not cease. That government appoints priests,



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clergymen of other denominations, attaches of consular offices and of bankers and exchange offices, to keep a general supervision of the immigrant while in America and to induce him in the end to return to his fatherland. This parental supervision often takes the form of preventing him in a thousand indirect ways from becoming a citizen of the United States. At all times it exercises the pressure of national feeling, national custom, national song and language to keep him as alien as possible to the country in which he finds himself. He is to regard himself as a bird of passage as far as possible. Where the call and prompting of religion can produce effect, it is used as an instrument to produce the same result. In the case of a Russian mission here, the inmates are always taught the words "Amerikanskaya Rus" (American Russian-land) and to use the words "our Lord, the Czar," thus directing them towards that empire as their over-lord. This indicates the agencies from without which take oversight of the immigrant and which do not work for his good either in citizenship, morals or religion.*

The worst form of espionage of the newly-arrived immigrant is the sharper of his own nationality. He may be the so-called banker or ticket agent (who is happily being weeded out by severer laws), or the boarding-house keeper or labor broker who is to procure him a job, and the darker form of employment agency which makes it a business to prey upon women newly arrived. They speak the language, they are often of immediate practical service, and use every device to ingratiate themselves into the good graces of the arriving immigrant. Only the application of the law in full severity can have a deterrent effect upon their activities. They have their agents oftentimes upon the other side, and develop a surprising knowledge of the immigrant, the locality and family, when he or she meets one of them. This is a field in which the Church from the practical side might be of the greatest service by preventing the spoliation of the immigrant.

III.

THE CHURCH AND THE IMMIGRANT.

The immigrant upon arriving in America needs not only care at the time of his arrival, but he needs it for long afterwards. While

*NOTE.—It would be well to remember that the Russian Government, or its agents, keep up a steady proselytizing campaign in America amongst Catholics of the Greek Rite; which campaign has been responsible for some losses in localities where no Greek Catholic Church has been established.—*Editor.*



I use the word "he" as a generic term, the feminine immigrant needs care a hundred-fold more than the man, but the one word shall stand for both their needs.

The homes for receiving immigrants have been touched upon as practical institutions by other speakers, and consequently I shall devote but a small amount of space to them. But the immigrant needs a place of reception here in this land so strange to him which shall in some measure respond to his national and racial ideas. Imagine the cheerful reception which an Irish immigrant would experience in a home run entirely by well-meaning English Catholics, whose every mannerism and idea was different from those of the Celt. In the same way the Ruthenian, in a Polish receiving home, feels himself alien and out-of-place. The common basis of a mutual Catholicity cannot altogether bridge the chasm, although it helps wonderfully. Therefore for those who take part in the first reception and care of the newly arrived immigrant there should be a knowledge of the language, locality, history and usages of the immigrant. They should be able to sympathize with him from the standpoint of his home feeling, and to explain America to him from that viewpoint. Above all, they should understand his religious feelings, as developed by the local mannerisms and devotions of his native land. In this way the immigrant will feel that a real interest is being taken in him from the very start.

But it must not be forgotten that the primary purpose for which the immigrant comes is to obtain work. I maintain that it is here that the church organizations can do the utmost good in putting the immigrant in touch with the persons, localities and opportunities offering work. One Ruthenian pastor in New York makes a specialty of obtaining work for his congregation, and boasts that a certain office building employs as scrubwomen, window cleaners, furnace men, immigrants sent by him. In one street in New York I counted sixteen labor bureaus or labor agencies within two avenue blocks, mostly run by sharp-eyed anaemic looking Hebrews. Now, if as many as these can be conducted for profit by private persons, certainly some church charity could run it too. It might even be made self-supporting. One of the principal things I saw offered on the signs was house-servants, and one knows the scarcity of them.

Another thing is to help the immigrant, when he or she is here, to get and keep the opportunity of earning a living. That is almost



HON. W. BOURKE COCKRAN,
Address, mass-meeting, Wednesday evening



Rt. Rev. JOSEPH G. ANDERSON, D. D., V. G.
Auxiliary Bishop of Boston



Rt. Rev. M. J. SPLAINE, D. D.

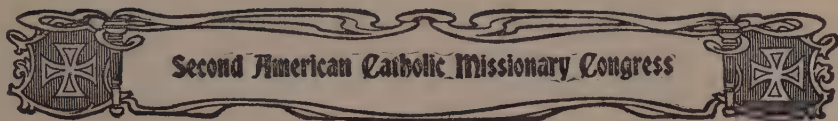


Rt. Rev. P. J. SUPPLE, D. D.



Rev. PHILIP J. O'DONNELL

LOCAL EXECUTIVE COMMITTEE
AMERICAN CATHOLIC MISSIONARY CONGRESS, BOSTON, MASS.



a correlative of the congestion in the large cities. A young woman who is very much interested in church and charity work writes me of the need of a day nursery in a crowded Italian quarter in New York. There is one nearby, run by a talented woman, who is unrelenting in her endeavors to wean the Italian mothers from their Catholic Faith. The Italian mothers frankly say to this young woman that they are obliged to place their young children in the non-Catholic institution by the day, if they are to earn their livelihood. The children, and eventually the mother and family, grow to appreciate the ones who care for them. A similar Catholic institution would prevent all this. And this may be duplicated in any of our large cities. It could be avoided in large measure if willing Catholic hearts and hands would provide the like in quarters where they are needed. The loss to the faith through the lack of such opportunities is simply incalculable. When we add to this clubs or rooms where young women may meet and have innocent amusement, we see another means of invading the Catholic Faith of the immigrant. They are taught moral lessons, inculcated from the non-Catholic point of view, invited to prayers, addressed and assisted in every way by those hostile,—whether consciously or not,—to the teachings of the Catholic Faith. Something like this must be provided for the children of the immigrant if the tide in that direction is to be stemmed. We must remember that missionary work can be done most effectually sometimes in the indirect manner and that the Church must supplement its direct worship and teachings by an appeal to the other qualities of men and women. Above all, it prevents the growing youth from running into evil ways, and it ought to be so arranged that youth can be prevented from abandoning or becoming indifferent to the ancient faith or of losing its heritage of Catholicity.

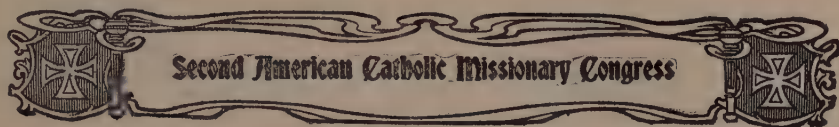
But above all this are the traps which are deliberately laid to ensnare the immigrant and deceive him in regard to his faith and worship. The establishment of the charitable nurseries and settlement houses which are frankly non-Catholic may be ascribed to motives of mistaken charity and not to proselyting principles, but nothing of the kind can excuse the pseudo-Catholic missions and chapels which are now being established to attract the immigrant of Catholic Faith, or of faiths allied to Catholicism which hold the truths and beliefs long ago cast overboard by Protestantism. Only bad faith and a species of malice can explain such things.



In a large Protestant Episcopal chapel of Trinity Church on the East side in New York City there is a sign which reads in Italian: "Ogni Domenica LA MESSA alle 9 ore," that is, "Every Sunday MASS at nine o'clock." And in this chapel at nine o'clock on Sunday morning an imitation Mass is said in the Italian language, with the usual vestments, and with lighted candles on the altar.* Now this is a church which cast the Mass overboard some three hundred years ago, although the extreme high churchmen are trying to revive it. But it was never thought that they would use it as a bait to attract raw Italian immigrants to the Protestant Episcopal Church. Lest this be regarded as a mere individual case, attention is called to the fact that the late (1913) General Convention of the Protestant Episcopal Church in session at New York City "empowered the Missionary Board of that church to bring to this country Syrian, Greek and Russian priests to minister to congregations in need of them in American churches, and communicants of the Roman Faith, lacking a church, are invited to take part in this hospitality, and in case a priest of the foreign church is not available, priests of the Protestant Episcopal church are authorized to hold services as nearly as possible according to the foreign rites." It may be hospitality on the part of the Protestant Episcopal church, but how about the deceived foreign immigrant?

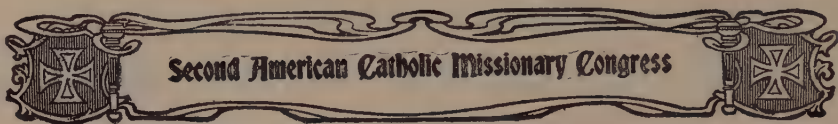
Other churches, not given to liturgy and ritual like the Episcopal church, have gone as far as they in their endeavor to reach out for the immigrant. Two years ago, in "America," I described the singular performances of the Presbyterian Board of Home Missions, which I discovered by chance. In Newark, New Jersey, and upon the East side in New York City, it was engaged in running a complete imitation of a Catholic Chapel of the Greek rite. Probably they thought that, as the Mass-books and language were in the ancient Slavonic, they would not be easily detected. Catholics of the Roman rite are not familiar with either the language or the ceremonies of Catholics of the Greek rite. An examination of the Mass books upon the Altar showed that they were the official editions of the diocese of Lemberg, while the altar itself could not be distinguished from any other Greek Catholic altar, since it had candles, crucifix and gospels as pre-

*This priest was sent away, and no Latin is used since he left. I desire to be accurate.—A. J. S.



scribed. The officiating celebrant has a set of gorgeous Greek vestments, bought, as I afterwards ascertained, from a Catholic importing house on Barclay Street, New York. He made the sign of the cross at the usual times in the pseudo-mass and gave the crucifix and the gospels to the people to kiss, as usual in the Greek rite. The prayers to the Blessed Virgin were intoned and recited in regular form and the choir sang the antiphon, "Through the prayers of the Mother of God, O Saviour, save us!" At the consecration, the people knelt in worship, making repeated signs of the cross in the Greek manner. No one except a liturgical expert, versed in the Greek rite, could have told it from the mass celebrated in the Greek Catholic Church. Yet not only did the Presbyterians support both of these missions,—and I am told, a third one in Pittsburg,—but they actually advanced \$20,000 to build a church for these Ruthenians in Newark, where these pseudo-rites might be celebrated. The celebrant at the New York chapel was a Ruthenian graduate of the Bloomfield Seminary who had received only Presbyterian ordination. Yet they were calmly telling the Ruthenian immigrant that the Latin church was not providing his rite and they were supplying the defect, hoping to make him at least non-Catholic eventually, but indulging him in his religious peculiarities for a time at least. The matter was fully described in "America" at the time, and I am glad to say that several fair-minded Presbyterians took the matter up, and through their religious papers severely criticised the parties concerned. They have now modified the form of worship to the extent that the celebrant wears a black Geneva gown instead of the elaborate Greek vestment.

The Baptist Church has also taken a hand in trying to capture the immigrant. On Washington Square south in New York City, they have near the Italian quarter a huge church,—the Judson Memorial Church,—with a blazing electric cross, and services inside modeled in some fashion after Catholic ones. In Tompkins Square and in Pennsylvania and Canada they have the strange anomaly, the "Independent Greek Baptist Church," with a liturgy and services borrowed word for word from the Greek Catholic missal. The Archbishop of Lemberg, visiting among the Ruthenians in Canada, writes: "Among others, there is a Protestant catechism published in Ruthenian to ensnare people. For example, it admits the seven sacraments, the doctrine of the Holy Trinity, the name of the Catholic Church, and masks the heresies under incomprehensible names. They have adopted



the whole Ruthenian rite, even with those forms most repugnant to Protestants, censers, holy water and the like." I have been unable to visit other large cities and find out just what chapels, services and the like are made to attract the immigrant under the guise of an imitation of Catholic services, but I am told that they occur in every locality.

Along with this goes a somewhat subtler method of attracting them. The average immigrant from Eastern and Southern Europe is usually highly gifted in music. Consequently he loves his national songs, his peculiar music and everything musical, expressive of his nationality. In Poland, they have a lay vespers in the Polish language, and I have often heard the psalms chanted in the Cathedral by an enthusiastic congregation. In the Greek Ruthenian Catholic churches, the congregation often sings the entire liturgical parts of the mass through by heart, changing with necessary antiphons and troparia for the day. In the Italian Greek Catholic chapel in New York, I have heard the choir of girls and young boys, whose native tongue is Italian and acquired tongue English, sing the entire antiphons, troparia, responses and liturgy of the mass through in ancient Greek. None of our congregations ever use the Latin of the Roman Mass in such a facile manner. The immigrant, therefore, loves music, particularly the music of his church and his country. Lately the Young Men's Christian Associations throughout the country have undertaken to develop this musical ability of the immigrant and have frequently held "concerts of all nations," and sought in every way to get the immigrant or his children actively interested in their associations. Settlement houses have taken up the same idea and have sought out the musical talent of the immigrant. But I have yet to learn of the matter being taken up seriously in the Catholic missionary or charitable work. Here is a field which we may work with excellent results.

Where the immigrant from Eastern Europe is a Catholic of an Oriental rite, care should be taken to approach him from that point of view. Although they are Catholics, they have a dread of being "latinized" or being made adherents of the Roman rite. It amounts almost to an obsession, but racial warfare and history cannot be lightly expunged from their minds. Besides, the Holy See has sternly forbidden time and time again any meddling with the question of their rite. Nevertheless, our American Catholics do not always understand



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this, and treat the immigrant as though he were not a Catholic, or at best only a pretended Catholic after all, simply because he does not understand or care for the Roman rite, and cannot understand the Latin language. Consequently, misunderstandings are apt to occur, and harm is done. It would be well, now that this immigration has assumed such proportions, that seminary students in our various diocesan seminaries were taught the elements, or at least the obvious points of the Greek or other oriental rites, so that they might themselves comprehend and be able to explain to other American Catholics the peculiarities of those rites. Thereby the immigrant would have a less hostile feeling even where he is a Catholic, and our countrymen be more effective in good towards the newcomer in this land.

The entire matter of the relation of the Church, Church authorities and workers towards the immigrant is one of vast proportions, and I have but briefly touched upon them. The Church cannot only afford him the spiritual oversight and care which it is ever eager and willing to do, but can also take in a great measure oversight of the immediate temporal and physical needs which he has. If any serious effort is to be made to better his situation and to prevent future losses and leakages to the Church, his welfare from every standpoint will have to be considered. We have done excellently in the past, but in the future we must surpass all that has hitherto been accomplished. Otherwise a succeeding generation may have just cause to complain of us. (Great applause.)

The MODERATOR: After Mr. Shipman's most interesting and instructive paper, I will introduce to you the Reverend Father Noll, Editor of the Sunday Visitor, and he will have ten minutes.

REVEREND FATHER NOLL: Right Reverend Chairman, Right Reverend Bishops, Reverend Fathers, Ladies and Gentlemen: I am not an officer of the Catholic Colonization Association, but in the absence of Archbishop Messmer, who was to speak on that theme this afternoon, I was deputed rather unceremoniously last evening to say a word on it, inasmuch as the paper I publish gives publicity to this work.

This work falls under the general work of Home Missions, inasmuch as its prime aim is to conserve to the Faith some of the immigrants that come to this country every year. It directs them to the far West, where they can more easily get a home of their own in time, and at the same time be excluded from the dangers of the large cities. It also appeals to some Catholics in all cities. There are many of



them who are discontented where they are, and would like other work, but do not know where to go for it. The Catholic Colonization Society would like to bring those people to God's own country and, for the benefit of Catholicity, it also tries to keep together the scattered Catholics of the country. This Society was organized a few years ago under the direction of several of our Archbishops and Bishops, and today has a suite of rooms in the Temple Building in Chicago, where a priest is in attendance at all times. The Society neither buys nor sells land, has no financial interest in the work, but sends expert examiners to localities to ascertain whether the land is all that is claimed for it; whether the price is sufficiently reasonable, and whether the company is honest and will not take the people in. These conditions being filled to the satisfaction of the Catholic Colonization Society, the colony is endorsed and publicity is given to that colony for the protection of Catholics.

Father DeVos has given almost all the time of his priestly career to the colonization of Catholics, and has already started in Nebraska some very successful colonies. Archbishop Messmer called me to his side a few months ago to see if I couldn't give a little space to the Catholic Colonization work. I not only agreed to do this, but I sent out the assistant editor of my paper at my expense to stay a month or so at headquarters and become fully conversant with the work.

I have been asked also to say a few words in regard to the work that I am peculiarly engaged in. Archbishop Quigley said yesterday that at least one-half of the Catholic homes are still unreached by any Catholic paper. These homes constitute two-thirds of the families which need Catholic reading most, and constitute those who have grown-up boys and girls who have associated themselves exclusively with non-Catholics and have likely been lost to the Church by marriage outside. It is evident that these homes must be reached, and the problem has always been: How?

For some years we have been operating a large printing plant devoted exclusively to the Catholic cause. Today I believe it is the largest printing plant in the United States devoted to this work. About 18 months ago I figured how cheaply I might be able to get out a paper, and figured out that I could on an edition of 50,000 or more sell papers in bundles at the rate of 35 cents a subscription. Moreover, I figured out I could get out a better paper, and I sent out a letter to the hierarchy and several thousand priests of the country to

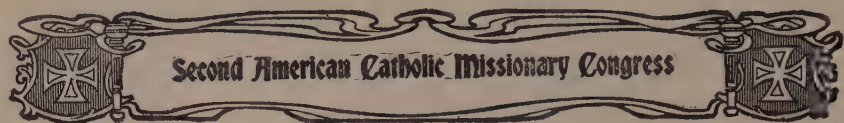


ascertain what might be their views. I received such encouragement that a year ago last May, when I got out my first copy, I had an actual circulation of 35,000. Last May, when we reached our first anniversary, the paper had passed the 100,000 mark. (Applause.) Last Friday when I left home the actual paid-up circulation was 171,000. (Applause.) It has increased 30,000 during the last month, at the rate of 1,000 a day, and there is every prospect that when another month has gone by we will have passed the 200,000 mark, reaching a million readers. There are being distributed today about 200,000 papers, and that I have struck the right chord is evident from the fact that I have received directly from people themselves over 40,000 subscriptions at the rate of 50 cents a year. Mine is not a newspaper. I refrain purposely from publishing news, because I would not wish to be responsible to the people. The priests are telling me that they have solicitors for their papers and they have had marvelous success in introducing their paper since the people have begun to read Catholic literature. We publish about 30 pamphlets at actual cost. We are selling 32-page pamphlets at a dollar a hundred, and we have sent 400 book-racks to priests in the country.

Since the programme of this Convention is co-ordination and cooperation of missionary endeavor, I wish to state that my printing plant will be at the disposal of Father Kelley of the Church Extension Society for any service that it can render. Hitherto I have done no talking, but have given all my endeavor to making our paper a national Catholic weekly. There is no state of the Union in which we have not a good-sized circulation, and one growing at a rate of 1,000 per day. (Applause.)

The MODERATOR: The Reverend Father Lockington will now address you for a few minutes.

REVEREND FATHER LOCKINGTON: Most Reverend and Right Reverend Bishops, Very Reverend and Reverend Fathers, Ladies and Gentlemen: I have the honor to represent Mungret, Ireland, here in this mighty Congress. I was to have spoken this morning, had we the time, of the Home Missions. I will speak this afternoon on immigration. When I came here to America some years ago, and came into your great gateway, New York City, an American gentleman said to me, "Look, look; there is something, if you please, for the Old World to learn from us. There is the Statue of Liberty, and there is no country in the world that has one like it." When I came to know



America and to understand America better, I said to myself: That is not the Statue of Liberty for America—that doesn't represent the statue of real liberty for America. The real statue of liberty for America you will find in the twin spires of Saint Patrick's Cathedral. That is the monument of liberty, of true liberty, and that is the monument that America has got to lean on. She is strong; but the real strength of America is in the Catholic Church. If you take the Catholic Church out of America, you take away the cement that is binding her together. (Applause.) You will find those outside the Church today who cry that they have rebuilt the Ten Commandments. If they have you will find there is nothing for America but moral death. She has to look to the Catholic Church for her life.

Now, we have heard a great deal about Extension work here. Ireland has been doing Extension work, too, since the days of Saint Patrick. We have heard a great deal today about these bureaus. We opened a bureau years ago, and its offices have never been closed since. One of the difficulties that has been brought before you at this Congress is your need of men for the Missions. Everywhere they are crying for men. I will tell you a source, a fertile source, for missionaries, if you want them. There may be other sources, and I am not here to take away anything from the glory of their work, but Ireland, with her Catholic atmosphere, is a very fertile source of Missionaries. I never give an Irishman in Ireland much credit for saving his soul. Wherever you go you will find devotion to the Faith shown. A friend of mine had been ill and expressed a very great desire to get better, and I said to him, "Why is it you want to get better? You know if you die, Saint Peter is up there at the door waiting for you." He said, "I know that, Father." And I said to him, "Why do you want to get better?" He said, "Well, Father, I would like that God would let me get better just long enough to go and see Christ once more in the Mass." There is Faith for you. That is the Faith that produces vocations, and the number of vocations that are untouched in Ireland is immense.

Three years ago, to help those vocations, we sent a man over here to America, and the response was splendid. We started the Apostolic School in Mungret and since then that school alone has sent you one hundred and twenty priests, and we will send ten times as many, if you want them. We have to replace in the school every year from two hundred and seventy to three hundred and fifty vocations, and we haven't the room for them. We took in from seventy to eighty new



Rev. E. LACOMBE, O. M. I.,
St. Albert's Alta Seminary, Canada. The Oldest Missionary at the Congress



Rev. EDWARD A. KELLY, LL. D.
Auditor, Catholic Church Extension Society



Rev. E. B. LEDVINA, Vice President
General Secretary, of Church Extension



Rev. W. D. O'BRIEN, Vice President
Director, Child Apostles



Rev. EDWARD L. ROE, Vice President
Director, the Women's Auxiliary of Extension



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ones last year, but we have not room enough. We have Bishops applying to us from everywhere and we cannot fill a tithe of the applications.

I haven't time here to enumerate the many preparatory schools, but in Mungret we prepare for the priesthood, and out of one hundred and twenty priests, nine-tenths are seculars. You have got the field there in Ireland. You have heard missionaries speak time and time again showing the need of these men. America is rich in worldly goods; Ireland is rich in vocations. Let America help Ireland in her poverty, and you have a combination there that will be unequaled for good in the whole world. You have missionaries come to the States here and they tell you tales that make the tears jump to your eyes, and it proves what a magnificent thing it is to be a Catholic. Everywhere we hear about the "man behind the gun." Let us not forget that the bravest man who stands on the face of God's earth is the man behind the Cross—bigger than any of them—(applause)—and he that helps to train those heroes, the man who, by his alms, helps to train those heroes, that man, in God's own world, is a "co-worker with God," and he sets an unending stream of souls flowing straight to the Sacred Heart of Our Lord. I say to you, listen to the voice of Ireland crying to you across the sea. They are crying to America as they cried in the days of old to Saint Patrick. They work in the solitude and they press their lips to the granite rock of the imperishable manhood of their fathers for whom, in the dark days, it was only death to acknowledge Christ. They pray to Christ enshrined on the Altar, appealing passionately to Him for life and help to get into His service. They are the sons of those who died with the laugh of love on their lips to the God that made them. They are anxious for Christ today. I know Ireland from one end to the other, and there isn't a village in the country that hasn't vocations crying for a chance. There is nothing between these souls—and there you can find a regiment of them—there is nothing between them and their work but their poverty, and the poverty they ought to be proud of, that is theirs solely and simply because they put their God first, and first always. (Applause.)

I have no more to say. I don't want to keep you ten minutes. Ireland is not pleading for herself. She is pleading for you as well. I make no apology for standing here before you. I am asking for those that cannot help themselves. Ireland has given to America generously in the past, and she is now ready to give today of her riches, only anxious that, out of the superabundance of her spiritual wealth, she will



give help to you and to her children that are living in this great, grand country of yours. (Applause.)

The MODERATOR: Ten minutes more and it is all over. I have the pleasure of introducing to you Reverend Father McShane of Montreal, Canada.

ADDRESS

BY THE REVEREND GERALD MC SHANE, S. S.

RECTOR OF ST. PATRICK'S CHURCH, MONTREAL, CANADA.

MOST Reverend and Right Reverend Bishops, Very Reverend and Reverend Clergy, Ladies and Gentlemen: My only apology for taking up the last few available minutes of this programme, ladies and gentlemen, is, not that I have any strict claim to take part in the deliberations of this second American Congress, but that I am identified with the work of Canadian immigration, which nowadays threatens to surpass in importance the all-growing American immigration. I speak of the immigration into Canada. Let me tell you, briefly, that the figures obtained of immigrants entering our ports last year were 354,237, that is, entering into Canada. This means an increase in ten years of 425 per cent. From present prospects the half-million mark will be surpassed this year.

Now, ladies and gentlemen, it may be a sort of surprise to you to learn that of these immigrants at least 74 per cent speak the English language. It may also be, perhaps, a surprise to you to learn that the population of Canada has increased by immigration last year to the amount of 6 per cent, while in previous years it never exceeded 2½ per cent.

Now, my chief reason in asking your attention, ladies and gentlemen, is not only strongly to endorse the very learned paper of the Bishop of Rockford, but to emphasize a particular phase of a part of that paper, namely, that the Catholic Immigration workers on this side should enter into communication with the authorities on the other. This afternoon the words "White Slave traffic" were used. Without questioning the veracity of the figures, I would say to you that after returning from being a delegate to the International Immigration Congress, in the name of the Archbishop of Montreal, I would say that this question is not over-rated. A number of Catholic delegates attended that Congress, and while they were not of the opinion that we should take the leading part in that work, yet we have everything to gain in keeping in close touch with it. The principal Catholic or-



ganizations represented at that great Congress have endorsed the White Slave Association, and it is with this that the live wire organization of The Catholic Church Extension Society, both of Canada and of the United States, should enter into communication. We have a Catholic bureau in embryonic state, and we have requested recognition by the Holy See. Practically every center is touched by mail or by steamer or train and we have a layman or priest as our principal representative at the port of Quebec. The priest devotes his entire time to the reception of immigrants.

This is the important point that I wish to emphasize; one priest cannot handle the immigration work. We must have lay assistants. Unless we enter into immediate communication with the people on the other side we cannot handle the work satisfactorily. Catholic immigrants in our country will not make any headway unless we get other representatives there. As soon as the Church authorities from these two centers get into communication with each other, then we will be able to handle the immigration problem in a satisfactory way.

Now, perhaps, the first step towards this international society would be by the adoption of the parish system. That is the most widespread Catholic system in the world. I feel convinced that we cannot handle the immigration question satisfactorily until the pastors of the distant and remote places should be, first, in some way in communication with the pastors of Western Canada or the United States. That is our earnest desire in Canada and we would like to see immediately considered by this Congress an arrangement whereby later on a Catholic Immigration Bureau can be formed. We hope that an early arrangement will be made to enter into communication with an International Catholic Association at home to come to a better understanding for the welfare of the Catholic immigrant.

Ladies and gentlemen, I thank you very cordially for your kind invitation at this late hour. We would have felt a little bit hurt if you did not allow us to raise our voice and tell you our message and of our loyalty to you. We feel that Canada has contributed greatly towards your Catholic Church Extension Society. We have contributed a most valuable factor in your great concern. Don't talk about the "man behind the gun" or the "man behind the Cross," till you know that Canada claims the honor of having contributed the "man behind the gun" and the "man behind the Cross," that is, Father Kelley. (Applause.)



Let me conclude by telling you a little story coming from an immigrant of rather distinguished character, who, I believe, came from a city of France to interview an alderman from Boston, for the purpose of studying ways and means of improving the municipal management of his own particular city. The man didn't speak very good English, and it was understood between him and the alderman from Boston on their tour that any time the Frenchman would make a mistake in pronunciation he would be corrected by the alderman from Boston. And so, after the city had been visited and the various improvements and wonderful management of the city had been duly inspected and the Frenchman had to conclude his visit, he naturally was very much indebted to the alderman, and therefore took occasion to express his gratitude to him. He said, "My dear friend, Mr. Alderman, I feel very grateful to you for your kindness to me on this trip, and I thank you very much, indeed, and I also excuse myself because I have cockroached so very much on your valuable time." So the alderman from Boston said to the Frenchman, "Oh, no; that is not correct. You should not say 'cockroached', you should say encroached." (Laughter.) And so, ladies and gentlemen, I shall not "cockroach" any further on your valuable time. (Applause.)

The MODERATOR: Articles found in the hall should be returned to the Registration Bureau in Horticultural Hall, which is just across the street. In this connection I may say that a breviary has been lost in the hall. Please return it, to the Bureau. Delegates who have not received tickets for the reception this evening will please apply for them at the close of this session at the Registration Bureau.

The delegates are requested to present their railroad certificates at the close of this session. This will be the last request in this connection. The railroad will not validate tickets until one thousand have been received, and unless they are received, delegates will not be entitled to return half fare. We must know tonight whether we have the required number.

You are invited to be the guests of the City of Boston on a sight-seeing tour. For those of you who may not be able to be at to-morrow morning's session, the city has placed at your disposal two automobiles. Two will leave at nine o'clock, another trip will be made at eleven o'clock, another at one o'clock, another at three o'clock and one at half past four. The eleven, one and three o'clock and half past four o'clock will start from this building. Those who would prefer to see Boston



Most Rev. E. F. PRENDERGAST, D. D.,
Archbishop of Philadelphia



Rev. WM. F. McGINNIS, D. D.
Brooklyn, N. Y.



Rev. JOHN P. CHIDWICK, D. D.
New York



Rev. JOHN WILLMS, C. S. S. P.
Director Holy Childhood Association, Pittsburg, Pa.



Rev. F. V. NUGENT, C. M.
New Orleans, La.



on foot are notified that the members of the Guide Club will be pleased to take any visitors on a walking trip on Friday and Saturday. If you wish to make this trip, please register at the Information Bureau, Horticultural Hall. (Applause.)

Closing Prayer by Bishop Muldoon.

THIRD DAY.

Symphony Hall, Boston, October 22, 1913.

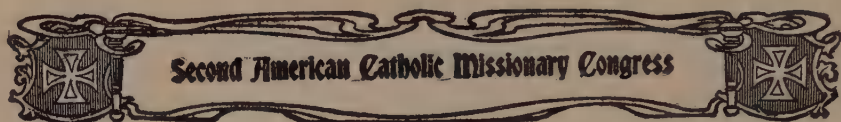


PENING Prayer by His Eminence.

HIS EMINENCE, WILLIAM CARDINAL O'CONNELL: I am sure the prayers of the good Missionaries all over the world who know what we are trying to do for them have accomplished great results, and have contributed in no small part to the great success of this Congress. I am so happy that the visiting Delegates will at least have a day or two to see the city of Boston and its suburbs. We shall be very unhappy if they go away with the idea, as did the Bankers from all over America who were here two weeks ago, that it rained perpetually in Boston. During their Congress, which lasted a week, they hadn't a single pleasant day, and I was literally terrified that it would be our experience during this Missionary Congress. We have had all varieties of weather, and, finally, I think good weather has come to stay. I hope, now that the Congress is nearly over, that you will give us further pleasure in staying with us as long as you can and enjoy the beauties of the city of Boston.

One of the great and lasting benefits of a Congress like this,—really, I think one of the spiritual graces of this Congress—is the bringing together in a more intimate union the Episcopate, both of this country and the surrounding countries. Certainly it is most edifying and will have a most beneficial effect upon the religious needs all around us—this attendance of all the brothers of the Episcopate here on the same platform, meeting constantly in consultation and deliberation on the great questions of the Missionary movement. You have been most kind in coming from such a distance to attend this Congress.

One of the great pleasures which I feel during this Missionary Congress is being able to welcome here those for whom I have always had the most genuine and sincere esteem. When the great Eucharistic Congress took place in Montreal, His Grace, the Archbishop of Montreal did me the honor—did us all the honor, an honor to Boston and



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New England—of inviting me to speak on that glorious and memorable occasion, and every one of us felt that that was cementing a splendid bond of affection between Montreal and Boston. We have so many reasons to be grateful to Montreal, so many of our good priests are from the Province of Quebec and from the Diocese, even, of Montreal; so many of our good Sisters, who are doing such admirable work in the schools and institutions of the Diocese and all over the Province are from Montreal's jurisdiction. The Archbishop has every right to feel welcome to Boston, and I am so happy on this occasion to testify in a very special way my affection for him and for his priests and those good people who are also in a great way and in a great measure my people, for many of our most devoted Catholics in this See are our good French-Canadian Catholics (applause), who are preserving the traditions of their race and their tongue. We are happy and proud to say that in this Diocese, far from—God forbid—denying them the greatest personal liberty in such matters, we encourage and bless their efforts. (Applause.)

I know how happy they will be to know that the great Archbishop of Montreal has so kindly consented to preside at this meeting, and now, Your Grace, with this genuine and sincere welcome I have the great pleasure and honor of presenting to the Delegates in session, His Grace, the Archbishop of Montreal. (Applause.)

ADDRESS

BY THE MOST REVEREND PAUL BRUCHESI, D. D.
ARCHBISHOP OF MONTREAL.

YOUR Eminence, Most Reverend and Right Reverend Bishops, Very Reverend and Reverend Fathers, Ladies and Gentlemen: I thank you for these kind words upon this platform. Montreal and Boston have known each other for many years. Your predecessor, Archbishop Williams, was a son of Montreal. (Applause.) He was not born there, but he was educated in one of our Colleges, and he never forgot it. We cannot claim the same honor for his successor, but His Eminence is a friend of ours, and he proves it today in the way he introduces the humble Archbishop of Montreal.

I am proud, Your Eminence, for the praises just given by you to our priests and sisters who work in your Diocese. They are devoted to all Catholic causes, and I know that they find in your Eminence a devoted Father and that they will try to accomplish their duty in the future as they have done in the past.



To your delicate allusion to our Eucharistic Congress, I shall answer that this Missionary Congress ought to have taken place three years ago, but, at that time, the Eucharistic Congress of Montreal was announced, and I wrote to His Eminence, and I remember—perhaps you have forgotten it—but I remember the words of your answer: "Command me in any way, and you will find a willing heart." (Applause.) The Missionary Congress in the United States was postponed for the Eucharistic Congress of Canada, and the consequence was that all the Archbishops and Bishops, and all the Cardinals came; and you well know, my dear friends, what a triumph it was for Our Lord. This kind attention, I never forgot, and, though I was attracted by the nature of this Missionary Congress, I came, Your Eminence, to take part in it for the special reason, to pay you a debt of gratitude.

You did not expect a speech from me. Some Bishops have some very interesting things to tell you about the Philippine Islands and their Missions and institutions. What could I add to what has been said already upon the question of Missions? I thought everything was said. I will only make a few remarks.

Our country—the United States and Canada—for some time and for a long time was a Mission country, and everything we have now—and we are proud of our churches, our Catholicism, our Institutions of charity, our Universities,—we owe it to the Missions, to these brave men and women who came from abroad and who worked in Canada and in the United States at a time when we were altogether but one Diocese, under the jurisdiction of the great Bishop of Quebec, Monseigneur Laval. We should never forget the names of these men and women, working here, suffering here for Christ. Some died martyrs and we profit by their devotedness and self-sacrifices. We have to pay a debt to God and the Church for what these Missionaries have done for us in the past. We must do it now for the sake of those people who have not been enlightened by our holy Faith.

Besides, is there a more Christian idea than the idea of the Missions? Is it not, I may say, the essence of charity? We must love our neighbor, and because we love him, if we see him poor, we give him aid, if he is ignorant, we succor him. What shall we say of those men who have received from God millions upon millions and have kept their fortunes to themselves? We have the gift of Faith; we have received it without any merit on our part, and consequently, if we are rich in graces, we must think of those who are poor, and the poorest are the infidels who are millions upon millions here on earth.



If this idea of the Catholic Missions is going to fulfill its duty, two things are required: Help with funds and money, first—I say first, not because it is most important, but because without those funds and money we cannot do anything for the extension of the Catholic Church. This country is rich, and I think that millions could be easily gotten for the work of the Missions. But, how? I think that for this great work, as for all others, the most important thing is to be organized, and there is no organization, I believe, for all our Catholic works. Take the Society for the Propagation of the Faith. It is a wonderful association, and they succeed in having millions every year for the work, and why? Because this association, blessed by the Church, is well organized. Take the “Saint Peter’s Pence.” I know the Holy Father gets everything he needs from his Catholic children. Why? Because we are organized in our Dioceses and in our parishes. Let me tell you this—just for the sake of example to prove what I say now: In my diocese, six years ago, there was a collection taken for the “Peter’s Pence,” and this collection did not amount to more than twelve hundred dollars a year. I effected an organization and now, every year I can send to the Holy Father twelve thousand dollars. How is it done? I will tell you how we do it—the method we have organized. In every church, twice a year, a collection is taken for the Holy Father, but not at one Mass, at every Mass in every church in the Diocese. Consequently, every parish and every church must make an offering to the Holy Father. Every community, every congregation, every Mother house and academy and convent must give its offering every year to the Holy Father. In every chapel that is opened, there is a collection for “Peter’s Pence.” Every pupil has to subscribe every year, in the schools and universities, and the priests must give more generously than all. By these means we can give to the Holy Father, I repeat, twelve thousand dollars a year.

What is done for the “Saint Peter’s Pence” could be done for any other purpose. If we are well organized, we can secure money for the Missions and everything we want to help our apostles, our missionaries. We must do in our time what our ancestors have done for us. (Applause.) What must be done? It was admirably stated the other day by the Bishop of Toledo. We don’t pray enough for missionaries and vocations. We must pray with that intention, and we must teach the necessity of devotedness to the Missions. I say in

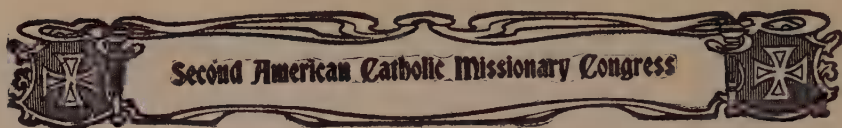


many Dioceses you could have a surplus of priests for the work to be done. Could not they be devoted to the life of the Missions? Many young girls could join those organizations working in the Missions. Bishops have to speak of it; priests have to preach, and to preach often on the duties of Catholics for Foreign Missions, and Catholic parents, if they are really and truly Catholic, pray for the great honor of giving one of their children as an apostle to Jesus Christ in the Catholic Church. (Applause.)

I know a Diocese which has already given hundreds of its children, sons and daughters, for the Missions. If you go to the Northwest or Alaska you will find children of the Diocese working for the Missions.

Nine years ago ■ few young girls thought that something should be done, and better things could be done, for the Catholic Church, and for a special congregation to be founded for Foreign Missions, and they opened their mind to their Bishop, and he spoke to the Pope, and the Pope approved of the Congregation. Perhaps you have never heard of it. I will tell you of it. Three or four young girls, without any means, but with noble and devoted hearts, began to work, and friends joined with them. Their efforts were blessed by the Holy Father, and they received for themselves the name "The Congregation of the Immaculate Conception," and three years afterwards, six of them went to China, and the summer later four more went to China, and they were three years working among the infidels, baptizing children, taking care of the blind and the old men and women.

One day the Missionary Bishop of Hong Kong wrote to the Bishop of these young girls and said, "Your Lordship, you have done very much. Couldn't you do more? In China we have hundreds of poor leper women and young girls and nobody is attending them. Who will take charge of them? Couldn't you take them under your protection?" At that time there were forty-five or six young novices, postulants to the Superior, and the Bishop told them of the invitation he had received, and he said, "Dear children, cannot you make an application and go there and take up this difficult work? You know what it means. It means that you will live there alone and perhaps never come back, and die there perhaps, in taking charge of the poor lepers. If some of you would like to go, tell me by standing up." Every one of the young missionaries stood up. (Applause.) The Superior was at the head of them. They couldn't all go, but three went to China,



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and while they were on the Pacific Ocean, a revolution broke out in China, and the Bishop of these missionaries received a telegram the day after. "Was their Mission burned? Had they all been expelled?" The Bishop telegraphed to the Superior immediately, "I have sad news. Your poor Sisters are no more in Canton; they were obliged to fly to Hong Kong." Do you know the answer? "Oh, now," she said, "I feel that we are now missionaries, because we have to suffer and to go into exile." (Applause.) And she added, "But I expect something more." He said, "Child, what do you mean?" And she said, "I expect martyrdom." (Applause.) These women lived in Montreal, and I have the honor of being their Bishop. (Applause.)

Saint Augustine said, "What these men and women have done, cannot I do myself?" We must not be afraid to answer, for we can do what they have done. Their heroism cannot be common among men, but we can do something, and you are told in this Congress what your duty as Catholics is.

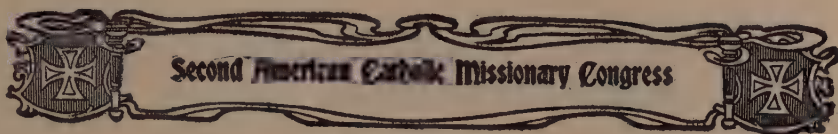
Now, I will give place to the Right Reverend Bishop Dougherty. He is a Missionary Bishop and has lived in the Philippine Islands ten years. There he has worked and suffered for the Gospel of Christ and for the salvation of souls. I don't wish to praise an apostle, but I admire him. (Applause.)

ADDRESS

BY THE RIGHT REVEREND DENIS J. DOUGHERTY, D. D.

BISHOP OF JARO, P. I.

YOUR Eminence, Most Reverend and Right Reverend Bishops, Very Reverend and Reverend Fathers, Ladies and Gentlemen: As an introduction to this address on the Philippine Islands, I wish, first, to express in my name and in the name of the other Bishops of the Philippines our profound gratitude to His Eminence for his uplifting discourse on last Sunday morning, and particularly for his special references concerning the Philippine Islands and their needs. This is not the first time that His Eminence has spoken words of commendation and encouragement to the workers in the Vineyard of the Lord in the Philippine Islands. I wish, also, to say that he is not confined in his co-operation to mere words, but has always, from the introduction of the American Government in the Philippine Islands, helped out financially. (Applause.) I will say this, that, if all the other Bishops of this country will take the same interest in the Philippine



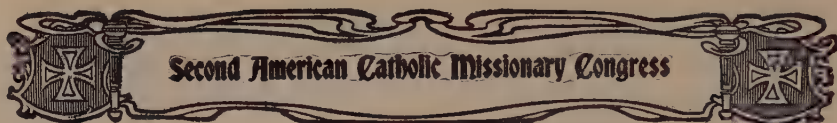
Islands as His Eminence has taken, the problem will be solved. (Applause.)

These Islands were discovered twenty-nine years after the discovery of America, discovered during the first voyage of the navigation of the globe by Magellan. By the way, Magellan is buried in the Philippine Islands. He fell there in a skirmish with the natives, and is buried on an island, which is in charge of the Irish Redemptorist Fathers.

There are 3141 Islands in the Philippines, constituting the entire archipelago, and spread over a tract of 1100 miles of the sea. People are astonished when I tell them of the extent of that group. They are equal in extent to all the New England States, with New York and New Jersey thrown in, and again, equal in extent to all Great Britain and Ireland.

When they were discovered, according to the missionaries, the population was only half a million, and today, after a few centuries of Spanish rule, they number eight millions of souls. You see that there was there a different civilization from what we have here. (Applause.) I remember reading about the landing of the Pilgrim Fathers in Mark Twain, where he says, "As soon as they landed, they fell on their knees, and then they fell on the Aborigines." (Applause and laughter.) Now, then, of these eight millions of souls, seven millions are Christians, and the other million are partly savage, dwelling in the vastnesses of the mountains in the interior, and partly fanatical Mahometans occupying the southern Islands.

In order to give you an insight into what our missionaries have to contend with, I will say this to you: In the Philippine Islands, we have July weather during the entire year. Summer begins on the first of January and ends on the thirty-first of December. It is hot during the day, and during the night—it is hot. During the entire year we sleep under mosquito netting, and we live with the windows open. We aren't afraid of thieves or robbers. There is nothing there to steal. These Islands are afflicted first by earthquakes—during the rainy seasons in the Zones, we have about eight or ten earthquakes. We can always predict the coming of an earthquake, first by the color of the clouds. We have only to look at the leaden color of the clouds, and then the people will say, "Surely, we are going to have an earthquake today," and they are seldom disappointed. Even before we can perceive it, we know it is coming on, not only by the color of the



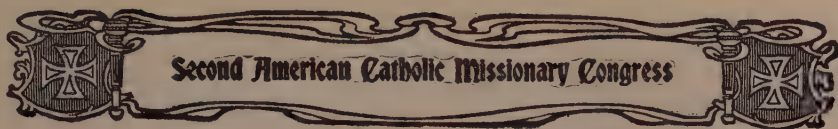
clouds but by the neighing of the horses and the barking of dogs and the crying out of the chickens; and when we hear this combined concert, we know that we will soon have an earthquake. As soon as it arrives in earnest, we don't have to depend on the dogs and chickens and horses; we know it has come. It begins, first, by ringing the church bells, and then the protection walls of churches and buildings are thrown down, and, if we are not dead, we find the dead lying around the room. We jump up and run under the arches, the reason being that, when the churches are thrown down by earthquakes, the arches remain standing.

Now, many of our churches have been ruined by earthquakes. In the year 1862 a Cathedral was destroyed, while the priests were reciting their office, and they were all killed. Besides the earthquake, we have what is called a typhoon, which is a combination of a cyclone and a flood. When it comes it is accompanied by such torrential rains as no one could imagine. The storm rips its way through entire Provinces and leaves in its path only a mass of ruins. This time, a year ago, the typhoon passed over the Diocese to which I belong, destroying more than a thousand towns and nineteen thousand souls perished within twenty-four hours. Of course these cyclones do immense destruction to church property.

Another thing we have to contend with there is disease. Most of the diseases in the Philippines are intestinal diseases resulting from the microbes in the water and food. Accordingly, we never drink well water, because it is apt to be contaminated.

We have two seasons, a dry and a rainy season. The dry, from the middle of November until the middle of June. During that time not a drop of rain falls, but when it begins to rain, it makes up for lost time, sometimes twenty days and nights without stopping, and people are obliged to go out in little boats to make their social calls. During this time, we gather it in cisterns and barrels, and this rain water we drink during the seven months of the dry weather, and we are always careful to see that it is well boiled.

One of the most terrible experiences in the Philippines is the epidemic of Asiatic cholera, and when it comes, a town say of fifteen thousand inhabitants may lose six or seven thousand within six weeks. During the epidemic of cholera, all the houses are shut up. Nobody is seen on the street, no sound is heard except the sound made by men carrying the dead bodies to the grave yards.



After taking his breakfast, the priest, after being called, puts the stole around his neck and goes into every house, and says, "How are things here?" They will say to him, perhaps, "Father, here are one or two dead, and here are two or three dying." And so he goes on administering the last Sacraments until dinner time. Returning home, he takes some refreshment, and goes back again until the sun sets. (Applause.) During this period, the first thought that occurs to you when you get up in the morning is this: "Before the sun sets, I may be in the grave yard."

To give you an instance of the suddenness with which it takes a person, I will tell you a story about the death of Bishop Hendricks, of saintly memory: After working some years in the Philippine Islands, his health broke down and he was obliged to leave for the United States. He asked me to come and see him and say good-bye, which I did. The evening before he was going to set sail, he drove me through a town called Cebu. He said, "This is the part of the town in which the cholera is raging." That night he kept me up until ten o'clock telling me stories of his voyages. He was in good cheer; he was about to leave for home, perhaps never to return. At two o'clock in the morning, he manifested symptoms of cholera. Whilst he was in the agony, the captain of the boat came to tell us that we could now come on board. I told the captain the Bishop was dying. At three o'clock, he was dead; at four o'clock, he was buried. Across the square from me, there was a native priest who was the Rector of the Catholic Church. During the morning he had been administering the last Sacraments. At ten o'clock he had a slight symptom, at two o'clock he developed cholera, and at four o'clock he was buried. This is something our missionaries have to contend with. Besides the Asiatic cholera, we have tuberculosis, strange to say. According to statistics of the Government, one person in every five in the Philippine Islands has consumption of the lungs, due to the conditions, particularly underfeeding and want of proper nourishment.

Now, having laid before you in a few words some of the difficulties that we are obliged to contend with, I will come to the subject of the Church, in which we are most interested. Up to the year 1898, when the war broke out, there had been a union of Church and State in the Philippine Islands which was similar to what we call the Concordat. The State asked the Church to yield to it certain privileges. The first was this—that the Church should demand from the people



no tithes, no contributions ; therefore, it is plain that people were never called upon even for so much as the penny collection. The State asked the right to nominate the Bishops, so that it would be free to have as Bishops of the Provinces those who would be loyal to the Government. This, also, the Church, under pressure, yielded to. In return for this, the State obliged itself by a contract to maintain religion, give to the Bishops and priests their salaries, and contribute to the erection of all churches. Many results, my dear friends, have taken place from this union of Church and State. Here is the first result : that since the Government, by its own contract and wish, was obliged to maintain religion, it saw to it that the expenses would be kept down so that there would be as few Dioceses as possible, so as not to multiply the salaries of the Bishops, and also the Diocesan institutions. Hence, although there are in the Philippine Islands about half the number of Catholics that there are in these United States, we had, up to the American occupation, only five Dioceses, whereas, in this country, you now have twice that number of Catholics and about one hundred Dioceses. The same thing happened in regard to the parishes, to keep down expenses so as not to multiply the salaries of the priests, nor to multiply the parish buildings. The Parishes in the Philippines are immense in number and extent. We have around a central church a radius sometimes of twenty miles and a population ranging anywhere from five to sixty thousand souls. Naturally, the people of the outskirts find it impossible to go to church. How could they, especially in the rainy weather, walk twenty miles when the rivers are swollen and the roads impassable? What is the consequence? These people on the outskirts were found too often ill-instructed in Christian Doctrine, and, when the stormy days came finally, as it did in the days of the Schism, and the coming of the Protestant sects, many of these poor people were found wanting, being ill-informed, in many instances, concerning the Catholic Church.

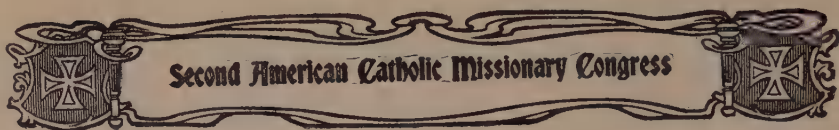
Now, all the advance in the Philippine Islands, all the civilization of the Philippine Islands, and all its culture must be laid as a tribute of glory to the Spanish Friars, and other religious, who left their homes, and before leaving their homes took a vow never to return to Spain, and gave up their entire lives for the spread of the Gospel in the Philippine Islands. They were the ones that made out of the Philippines the only Christian country in the East. (Applause.) When they arrived there they found the natives roaming at large in the woods



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and mountains, and, practiced in patience, they gathered them together in the towns, taught them the arts of peace, to build houses, to weave cloth, and, side by side with the Church, they erected the school, and in the Philippine Islands, we have still a University which is flourishing and which was a University before Harvard College was ever dreamed of. (Applause.) The Augustinians, the Dominicans, the Franciscans in the early days before the dispersion of the Jesuits,—they were there, too, as they are today—had charge of the parishes. Later on as the Government found that these men were the staple element of the Island, and when there came a war, the Government entrusted to the Spanish Religious even an amount of civil power, civil jurisdiction, I may say, thrust it upon them. The result was that they were the acknowledged representatives, not only of the Church, but, to some extent, also, of the Government in the Philippine Islands. Later on, when the Masonic Fraternity in the Philippine Islands rose up against foreign power, their insurrection was against the Spanish Friars, and accordingly, the Spanish Friars were obliged to fly for their lives. The native clergy were few in number, and they took charge of their parishes for good, but many of the parishes, upon our arrival, ten years ago, were still without a priest. Upon the arrival of the American Bishops, there were in my own Diocese one hundred parishes vacant. We got in thirty Mill Hill Fathers from London,—Irish Fathers, Dutch and Tyroleans, and these Fathers took over about forty-five parishes that were vacant. Some of the Fathers had to take over two parishes. I still have vacant in that Diocese about fifty parishes with over one hundred thousand souls in them. A number of parishes have been vacant since 1898, about fifteen years, and the little children who were born just before the war, and since, have grown up without a knowledge of the Faith, and it is precisely to those abandoned districts that the schismatics and the Protestant sects come, and there they always center their attacks, as the wolf might attack a defenseless sheepfold. I could have all the priests I wanted for those parishes if I could simply say that I could guarantee support to them, but I have not been able to do so.

You ask how these Fathers manage to live. They cannot expect any support from the people, first, because the people were unaccustomed to maintain religion; secondly, even if they desired and were habituated to the support of the Church, they are too poor. Have you any idea about how much an ordinary Filipino earns? The father of



a family, an ordinary workman or artisan in the Philippine Islands, if he has work, receives from four to ten dollars a month, from out of which he is obliged to maintain his wife and children, and living is today as high in the Philippine Islands, as it is in Boston, New York or Chicago. What is there left to give to any other purpose out of four to ten dollars a month? Therefore, these Fathers who were brought over there live on the Mass offerings that I most fortunately have been able to procure for them from my friends in the United States. That is, they live on a dollar a day, if they have that much, but out of it they are obliged not only to maintain themselves, but also their poor churches. Naturally, you will wonder how this can be done, and certainly I myself wonder.

I will give you an instance: Several years ago there came over to my Diocese from the Mountains as fine a specimen of manhood as I ever laid my eyes on—a young missionary named Koffman—raw-boned and strong as a mountaineer, ruddy complexion, blue-eyed, full of hope, and, by the way, one of the best Hebrew and Greek scholars in Europe. I sent him to a part of the Diocese of Cebu, which was affected by the schism, and had had no priests for many years. After about sixteen months I saw him again for the first time, and I will say this: I scarcely recognized him, he was so transformed. His neck and cheeks had fallen in, his eyes sunken, and his complexion had a deep pallor and I came to the conclusion that he was in consumption, which was prevalent. About six months later one of these typhoons passed over there and threw down the churches and priests' houses, and then I got this letter from him: "My dear Bishop, I am very sorry that I have to trouble you, first, because I know you have sufficient trouble, and then because you are receiving from every town in this Province a letter like mine. But I am obliged to appeal to you for help, because everything I had is destroyed and I have to confess to you that for the two years I have been here, I never yet had supper." Then I understood what was wrong, and what I thought was a case of consumption was a case of starvation.

Right across the way from where I live in the Philippines is an Island with twenty thousand parishioners. There came out a young Mill Hill Father, a young Irishman, just ordained, with red cheeks, full of ardor and enthusiasm for the Missions. I said to him, "Father, you go over there to the Island and see what you can do for those twenty thousand souls." Some time later, about two years afterwards, he

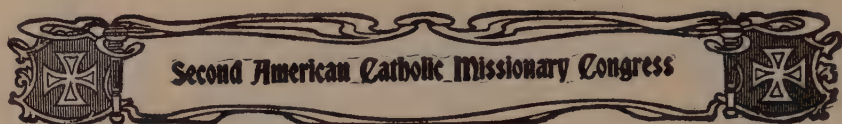


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came to me one day and said, "Bishop, I am very sorry, but I am afraid I am losing my mind. I feel so strange, and I become melancholy at times." I said, "Father, I think I know what is wrong with you." He said, "What?" I said, "I think you don't get enough to eat." He said, "I believe, Bishop, you are right." And he said, "The worst of it is that what I do buy, the little lad who cooks, burns up." The little lad about nine years of age was his housekeeper. Of course he burned up the rice and this gave no nourishment to the Father.

These are instances that exemplify what is going on among these missionaries in the Philippine Islands. Although they are suffering and are being constantly persecuted by local petty politicians who want to drive the "white-face" out of the Island, and although their churches are gone, and they are left alone and they have the desolation of heart which a good lady spoke of yesterday, I have never yet known a single one to say that he was sorry he had come and that he was willing to go home. (Applause.) Now, this is the first condition that confronted the American Bishops upon their arrival ten years ago—an immense lack of priests, which was not the only adverse condition. The Government had participated in the construction of all church buildings, not as a pleasure, but as a part of the contract with the Church. As soon as the Masonic, revolutionary government was established, they claimed all church property. They said the people had built the churches, and therefore, they belonged to the people. We said, "Where are the people," but they sent out word to all the municipalities to confiscate the churches and priests' houses and cemeteries and all the buildings of the Catholic Church. When I arrived on the scene, some five years later, this is what I found: That all our churches, priests' houses, cemeteries and other buildings were either already in the hands of the municipality, or, at least, in litigation. We applied to the American Government and asked them to give us back our property, and they said, "Executively, that cannot be done; you must have recourse to the law of the land, and gain possession by due process of law." Therefore, we went to the Courts, and we were kept there five years, and then we regained possession of our property, and from that time, wherever we could lay our hands on a dollar, it went as lawyers' fees, witnesses' fees or Court fees.

To give you an idea of how we were engrossed in law suits, I will tell you that I alone had pending in the Supreme Court of the Philippine Islands two hundred law suits, and I have never been without one



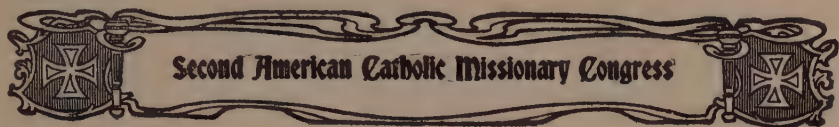
since, and I don't know how I would be able to sleep at night if I didn't have a dozen. (Applause and laughter.) Thank God, I have never yet lost one. (Applause.)

Well, then, here comes the third remarkable chronicle of the condition of affairs which we met with upon our arrival: As soon as the insurrection was put down by the forces of the American Army, the leaders of the revolution agreed upon a scheme to continue the conspiracy and agitation for independence, but under a guise or cloak, and the guise they adopted was this. They prevailed upon an unfortunate native priest, named Aglipay, who had led troops against the United States Government—to form a schism, ostensibly against the return of the Spanish religious and the friars, but in reality to keep up an open agitation for independence. They therefore put forth this pretext and it appealed to the native priests and many of the people. Whether it appealed or not to their intellect, in many instances by intimidation and misrepresentation many of the Filipinos were forced into the schism. The two dioceses to which I belonged were the centers of the schism. In the first diocese the whole province with the priests went over to the schism. In the present diocese to which I belong, all the native priests, with the exception of three or four joined the schism. Thank God, we have them all back again now except about six. (Applause.)

When these priests went over to the schism they simply remained where they were, and, therefore, we were obliged again to have recourse to law to dispossess them, and, as if that were not enough, here comes the worst condition of all, in my opinion.

As soon as the Spanish Bishops had left their dioceses, as soon as the Spanish friars were obliged to fly for their lives, as soon as the American occupation took place—that is about five or six years ago, before any of us American Bishops were sent there, five Protestant sects—Episcopalians, the Methodists, the Baptists, Presbyterians and Campbellites flocked to the Philippine Islands, and there they agreed among themselves upon a plan of campaign, which was this: Each of these sects would take a distinct zone of activity so that they would not clash one sect with the other, and also that the Filipinos who knew nothing of Protestantism might not discover dissensions in the Protestant sects.

Now, let me tell you that the missionaries sent out by these Protestant sects did not come from Boston, New York, Philadelphia or



Chicago, where you would suppose them to have a knowledge of the Catholic Church, and a corresponding liberality. They were sent from those parts of the United States where the Catholic Church is wholly unknown, and where most bigoted ideas concerning us still prevail. They went there to the Philippines with the idea that the Catholic Church is a diabolical institution that should be wiped out at any cost. They learned the dialect of the people, they preached on the street corners and in the market places,—and let me tell you they don't tell about their own distinctive teachings—nothing about that, they confine themselves to attacks upon the Catholic Church, and they singled out for their attacks precisely those doctrines and practices of the Catholic Church which are repugnant to human pride and passion. They say to the people, "Why do you make your confession to a man instead of to Almighty God alone? Why do you bow down like idolaters before wooden images? Why don't they let you read the bible? Why don't you think for yourselves? You are now no longer under the heel of the Spanish friars, why do you follow the friar, or the priests or Pope? Now you are one of the great nations of the earth, why don't you line up with the United States, the English Queen and Germany and become Protestant?"

So the people hear young "evangelists" who are eloquent speaking against the Catholic Church. They spread pamphlets, leaflets and tracts against the Catholic Church, such works as those of Maria Monk and the unfortunate Father Crowley, and knowing there is no better way to get at the people than through institutions of charity and learning, they set these up in two dioceses which have been overrun with the schism, knowing that this is the opening wedge with them. In my own diocese I have the Presbyterians in the east and the Baptists in the west.

Long before our coming, when they had a free hand, they erected the Stillman Institute, founded and financed by a Mr. Stillman—a beautiful, marble building, and besides the usual college curriculum of studies, they have special classes and schools and lectures, gymnasium, swimming-pool, printing press and a college journal devoted to attacks upon the Catholic Church, a hospital and the inevitable Presbyterian Chapel which the students must attend. They have an excellent staff of professors, and last year they had over six hundred young men of the best families in the Philippines, and these young men not only lose the faith, but they go around with a much hatred for the



Catholic Church as you would find in the Orangemen of Catholic Ireland, and they become so many centers of perversion, for their families and friends.

The Presbyterians found this out: In all the Islands there was no hospital. That was their opportunity. They opened a hospital, and in order to disguise their purposes they called it the Mission Hospital, but attached a chapel to it. Who do you think are the doctors and surgeons of that hospital? Presbyterian ministers who, after having been ordained, to the Presbyterian ministry, are obliged to take the course in medicine and surgery, and they are excellent in their profession, in order that as doctors and surgeons they might utilize their knowledge in the perversion of the Catholic Filipino.

Again, they saw that when the young boys and girls from the schools of the Government came to attend the high schools, they had no boarding houses. They erected dormitories into which they admitted the students there entirely free, or at a nominal sum, but provided they subjected themselves to the regulations, and the regulations called for attendance at Protestant chapel and Protestant lectures.

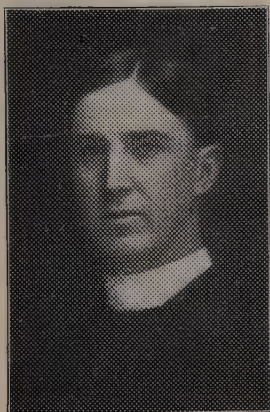
They erected orphan asylums for babies and little ones, as none had been erected by the Catholic Church. And so they were waging the battle against the Catholic Church when we arrived upon the scene.

When I got there we had no institutions. Our seminary had been burned down during the lifetime of my predecessor without a penny of insurance, and, in looking over the field, I said to myself, "Now, one of two things;—either make way for someone that will do the work or erect a similar institution so as to defend the Filipinos against these proselytisers." The first thing I did was to build a seminary on no funds. I immediately, having heard of The Catholic Church Extension Society, sent a letter to them and asked them for five thousand dollars. Yesterday in speaking to the ladies, I told them the result. Would you believe what they did? They cabled me five thousand dollars (applause), and it was the Archbishop of Chicago who did it. (Applause.) And that five thousand dollars went to build in our seminary "The Archbishop Quigley Theological Hall." (Applause.)

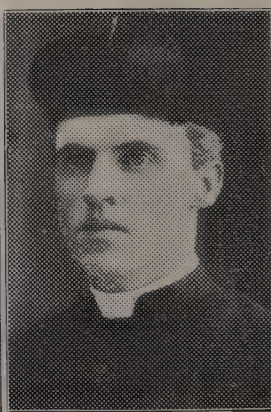
Well, then, having had the good fortune of receiving six hundred dollars from a lady of Brooklyn, when I was in the first diocese, I thought of her again in this second one (laughter), and I wrote to her and modestly asked her for five thousand dollars. (Laughter and



Mr. JOSEPH T. BRENNAN,
Secretary of the Congress, Boston, Mass.



Rev. ROBERT B. CONDON, D. D.
LaCrosse, Wisconsin



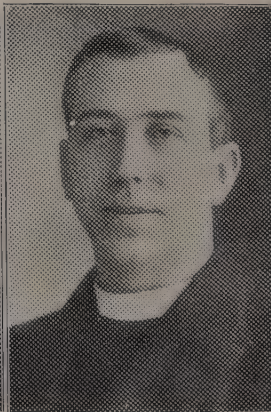
Rev. FRANCIS J. HEALY,
Freeport, N. Y.



Rev. FR. MCCOY, LL. D.
Worcester, Mass.



Rev. JAMES M. HAYES,
Texarkana, Texas



Rev. ANGELO RAUBER, C. P.,
Dunkirk, N. Y.



Rev. P. J. BARRETT,
Poultney, Vt.



applause.) And she sent the five thousand dollars. (Applause.) And so, I built the seminary.

Then I opened the dormitory and orphan asylum. I went to the Governor of the Philippine Islands, who will soon arrive here, because he has resigned, and I said to him, "You know we have no orphan asylum in these Islands. Will you come to our relief? We have got the buildings and the sisters, will you give us twenty-five cents a day for the rice and clothing of the sisters? He said, "No, I think we cannot." As soon as I arrived here—because it is very hard to keep an Irishman down—(applause), I went to Washington and called upon President Taft, still in office, and, after speaking about another matter, he said, "Bishop, what is that card you have in your hand?" I said, "Mr. President this is a memorandum for you. We are going to put up an orphan asylum in the Island, and we have got the ground, buildings and sisters. Will the Government give us twenty-five cents a day for these orphans?" "Why, certainly, Bishop" (great applause), he said. "They do that kind of thing in New York City, and I don't see why we cannot do it in the Philippine Islands." (Applause.)

After that we opened up two colleges for girls so as to keep the girls of the good families in the fold. Now came the tug of war. When I used to remonstrate with the people about going to this Presbyterian Hospital, they would say, "Where else can we go? It is a matter of life or death to us. Why don't you open a hospital, and we will go to yours?" I couldn't answer that. I consulted Archbishop Harty. He said, "Bishop, go very slowly with the hospital. Mine has given me more trouble than all the rest of the diocesan work together." That staggered me, but I went over it and thought over it, and the more I thought of it I said, "In the name of God we will go ahead." We brought in sisters from France and rented an abandoned building just across the way from the Presbyterian hospital. It is dark, it is hot, and it is ill ventilated, but it is the best we could get, and we started out. Of course we had to admit the patients free. You may say, "How do you manage the finances?" I will tell you what happened.

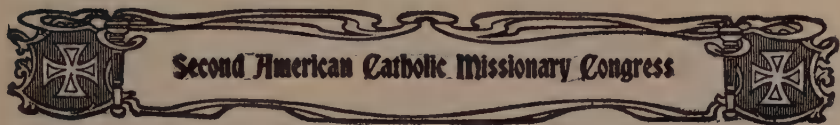
We had to get a doctor, and it so happened that there was in this town, left over from the days of the war, a certain Doctor Carson, a relative of Sir Edward Carson now giving trouble in Ulster. He came to me and said, "I see, Bishop, you are opening a hospital." I said,



"Yes." He said, "Well, you know I am not a Catholic. I am a Presbyterian, but I don't approve of them. They are not here for the good of the Filipinos; they are here to kill off the Catholic Church, and I am convinced that the Catholic Church is the only one for the Filipinos. You can have my services free." (Applause.) "But," he said, "you will have to get a young man," and I said: "How can we get the money?" There is in that town a German Catholic lady teaching school for the Government, and every evening, after the heat of the day and when her work is done, she goes about begging for the hospital, and she has been able to get from sixty to seventy-five dollars a month in this manner; and that is the way the hospital is supported. Of course I knew it was too precarious, that the building was ill-suited, and that the doctors might have to leave at any time and that we might have to shut up the hospital, and that is what brought me here.

As soon as I arrived I thought I would go to Brooklyn and thank the lady (applause), who had already given me five thousand six hundred dollars. Of course, I conjured up in my imagination the marvelous palace she must be living in, when she could afford to give me, an utter stranger, five thousand six hundred dollars simply for the asking. What was my astonishment when I found her living in a two-story, frame building. She said to me, "Bishop, will you remain for dinner?" I said, "Certainly; with pleasure." She said, "How are you getting along?" I said to her what I have told to you. She said, "Bishop, how much will your hospital cost?" I said, "About fifty thousand dollars." "Oh," she said, "we aren't worth that much altogether." I said to her, "I am not going to build a large, compact building of about four or five stories, but one for consumptives, one for confinement cases, because about fifty cases a month there are dying for want of proper care—and the third building will be for ordinary fevers, operations, and for the poor sisters to rest and to sleep in in the terrible, fatal climate of the tropics."

She said to me, "Bishop, how much will this building for consumptives cost you?" And I said, "Ten thousand dollars." "Well," she said, "I will put that up." (Applause.) I then said to her, "I will be very glad to know what you would like to call it—after which member of your family?" She replied, "Oh, no; we are not doing it for that; all that we want is, when we die, that we will find before us some of the poor souls that have been saved by our hospital." (Applause.)



There is in Philadelphia a gentleman by the name of Sir Thomas Ryan. Now, I said; call on your friend Thomas. I heard he was going to go to Ireland, and I tell you, I visited him as soon as possible. When I arrived at his house I found him in bed, sick. I said, "Now, or never." I was then about to leave for the Philippines, and I said to him, "Thomas, what can you do for the Philippines?" He said, "My money is all tied up; you know I have given fifty thousand dollars to the Catholic University, and I am going to give it fifty thousand dollars more; all my money is disposed of." I said to him, "If your wife were alive, she would help me." He said, "I will arrange to give you a thousand dollars a year while I live." Well, you know he is about seventy years old. (Laughter.) I said, "Of course, whatever you say, Mr. Ryan, but I want to tell you that I am disappointed. I believe, if Mrs. Ryan were alive, I would get a building." He said, "I suppose you will have your own way, anyhow; put my name down for a building." (Applause.)

From a lady in Philadelphia I had received a thousand dollars, and I thought I would go back and thank her. (Laughter.) I had never seen her before, and on the way down to see her I was praying that we would not be interrupted by any third party. So I came to her and I said, "Mrs. So and So, I am about to leave for the Philippine Islands, and I want to express to you my gratitude for what you have done." She said, "Don't mention it." Then I began to tell her about my wants out there, and just then in walked another lady. I said to myself: "This is hard luck." While I was talking, she began to talk about the missionaries and they both went on to talk about adopting a mission,—one which could be adopted for three or four hundred dollars a year. She went into the room to get some papers, and her friend followed her in, and as they were going in I saw that what I thought was an obstacle, might turn out to be a blessing, and I said to her, "Put in a good word for the building." They both went into the room and before the door closed I heard six or seven words of the conversation, which lasted a few minutes, and then out she came, and she said, "Bishop, that building is yours." (Applause.)

Then I went to Chicago. I like Chicago since that first experience. I won't tell this story in detail, because it is too personal, but I was told that when I would go before the Archbishop of Chicago, I would meet a business man, a man who follows reason and justice, and one who will not be swerved by emotions. I laid my case before him with-



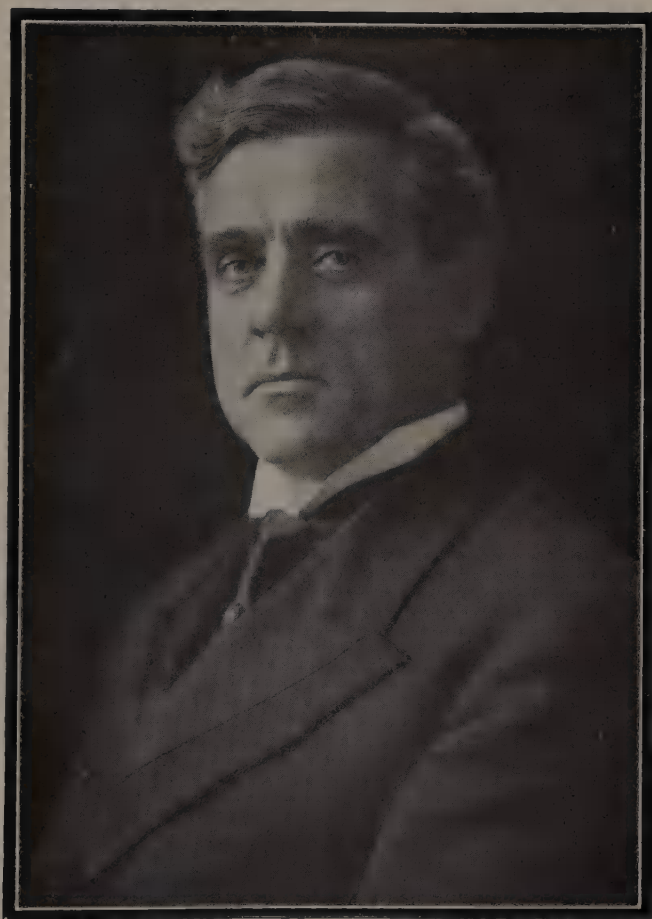
out any rhetoric, and when I was through I said, "Archbishop, will your Society kindly give me, for an orphanage, the sum of fifteen thousand dollars?" He said, "Bishop, you will have it voted in the morning!" (Great applause.)

And so I went about. And I have been astonished myself at the kindness of people and I want to take this public occasion to thank them. About fifty-two or three persons have founded a bed at one thousand dollars a bed and some of them are priests, and some of these priests had to borrow the money.

Now, not to detain you any longer, I am going to venture to say this: I am an outsider in one sense—I live at the other end of the earth, but, I live there for good, and it might be impertinent for me to say anything further than merely to present the case. "But," you might say, "what are your views to alleviate the situation?" I want to say this: The Filipinos are in one sense a foreign mission at the other end of the earth, but, we are also a home mission under the American flag, and therefore I would ask that since the Society for the Propagation of the Faith—that glorious society that has done and is doing so much—which receives from this country every year now over three hundred thousand dollars for foreign missions, that this society should be asked by this Congress, asked by the Bishops from whose dioceses this money comes, or by the local residents, the diocesan director, and Monsignor Freri,—that this society should be asked to make some allotment for the Philippine Islands. Surely, out of three hundred thousand dollars a year they could spare us thirty thousand dollars for our nine dioceses. That, at least, would pay the passage of the priests who would gladly go out there, if they had the passage money.

Secondly, this: I would like to see The Catholic Church Extension Society organized in every parish of the United States (applause), without in the least entrenching upon the other, the Society for the Propagation of the Faith. There is, surely, enough room in a country as vast as this. I should like to have the two works side by side, one for the foreign missions and the other for the home missions. Then the latter could give us something every year.

The third scheme is, that The Catholic Church Extension Society should ask for donations for chapels in poor districts,—and also ask for donations for missionaries. I think 90 percent would adopt missionaries. What would four hundred dollars be to a parish, even though they be in debt? A society like the Society of the Sacred Heart,



Hon. JOSEPH SCOTT,
Los Angeles, California



Rev. P. J. BRESNAHAN,
Sanford, Fla.



Rev. H. A. CONSTANTINEAU,
O. M. I., D. D.
San Antonio, Texas



Rev. AMBROSE P. DUNNINGAN
Brooklyn, N. Y.



Rev. F. STRUBINGER, C. S. S. R.
St. Louis, Province



Rev. J. T. HIGGINS
Philadelphia, Pa.



Rev. J. M. KIRWIN, D. D., V. G.
La Porte, Texas



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the Temperance Society, and Holy Name Society and Cadets, and even the little school children might help. What would three or four hundred dollars be to the individuals—bishops, priests and lay people, who adopt a mission? We all cannot leave home, and we would like, possibly, to do something for the spread of the Faith, and here is the way to do it: adopt a mission. (Applause.)

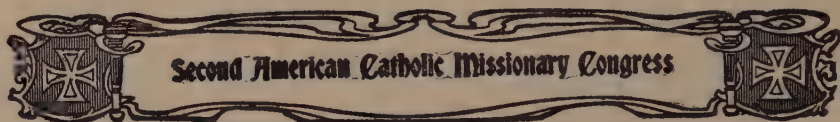
I have learned this since I went to the Philippine Islands—that those who do leave home and go abroad to spread the light of the faith cannot do much except by the co-operation of someone on this side of the seas. (Applause.) It is impossible for them to live, unless they have funds, and, therefore, I beg that the Catholic Church Extension Society in connection with its work, also take up, if possible, this work of calling upon dioceses, priests and individuals, whether lay or clerical, to adopt foreign missions, and since I, myself, am only concerned with the Philippine Islands, I ask that they be so kind as to help us out. (Applause.)

I am very much obliged to you for the privilege of addressing you and for the attention you have given me, and I want to tell you that, when I get back home, I will ask our priests and sisters, and all the beneficiaries of your kindnesses, to remember you all in their prayers. (Great applause.)

THE MODERATOR: Ladies and Gentlemen, we have received a most important lesson in geography, and, I may add, a lesson of devotedness and self-sacrifice and generosity. These missionaries are of the best. I have seen many of them. They will tell you their sublime stories as though they were a matter of course. They are busy building churches and hospitals and speak of it just as others might be speaking of an evening's pleasure.

I wish in your name, ladies and gentlemen, to congratulate Bishop Dougherty for his great success in the Philippine Islands. He has been an apostle there; he has been a great warrior; but he is, also, an admirable and wonderful beggar. I hope that this generous lady of five and ten thousand dollars will live very long, and that all of his friends will live many years; but before leaving this hall, if some gentleman or lady will offer him a check for two or three or five thousand dollars, of course I am sure he will not object to accepting it.

The next subject will be now treated by Bishop Jones of Porto Rico. (Applause.)



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ADDRESS

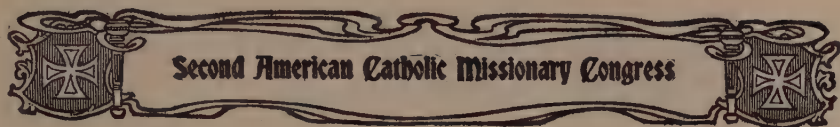
BY THE RIGHT REVEREND W. A. JONES, D. D.

YOUR Eminence, Most Reverend and Right Reverend Bishops, Very Reverend and Reverend Fathers, Ladies and Gentlemen: We have all listened with much profit to the interesting description of the Philippine Islands given by Bishop Dougherty, gathered during his ten years of service in that distant part of the country. Our own little Island, Porto Rico, has something in common with the Philippine Islands—much in common in its history, much, too, in the fact that, while it is upon the Western hemisphere, and also within the tropical zone, that its civilization and Government, well nigh for four centuries and more, was the same as that exercised over the Philippine Islands.

This little Island of Porto Rico, included among the young possessions which these United States acquired after the Spanish-American War, is so small, relatively, to the great Philippine Islands, and the Island of Cuba, that many, even many of our educated people, seem to lose sight of the fact that it is a little Island all by itself. More than once I have experienced that. Some people believe that, somehow or other, Porto Rico is closely allied with the Philippine Islands; or they seem to think it a part of the great Island of Cuba.

Porto Rico, a little Island of itself, lies on the fourth of the great Antilles, the most eastern of all the four, the most eastern point of all the West Indies, some fourteen hundred miles distant from the Port of New York, and was one of the first parts of the Western Hemisphere which was colonized. It has the honor of being the oldest diocese in the Western Hemisphere, and it is, furthermore, credited, with all justice, to have welcomed the first bishop to the new world. Alonso Manso, in 1513, two years after the creation of the See, took possession of the See of San Juan in Porto Rico, and five prelates now living have ruled over this old and venerable diocese. I have had the unusual experience, perhaps the unique experience, of knowing personally some of my predecessors, not one of them showing the least evidence of jealousy towards me as his successor.

I cannot go back to the beginning of the work done in Porto Rico since the American occupation, as is the privilege of Bishop Dougherty for the Philippines. Ten years marked the period during which I have labored in the Philippine Islands, and more than fifteen years have marked the period covered by two American Bishops in the Island of Porto Rico.

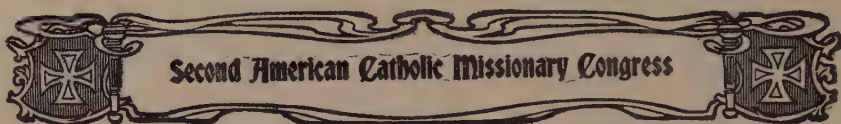


It was good fortune, perhaps, that the See of San Juan in Porto Rico was vacant at the moment that the Island was turned over to the American Government, and it was most fortunate in securing the first bishop, the present Archbishop of New Orleans, who is still remembered in Porto Rico as the first and much loved Bishop of Porto Rico, after the American occupation. (Applause.)

I remember well, now nearly seven years, that the good Archbishop in bidding me God speed from the Port of Havana to go to Porto Rico, encouraged me with the assurance that he had the experience of seven lean years in the Island, and promised me the seven rich, fat years of my life. Now, the good wishes have not been realized, at least the succeeding seven years have not been so good, but, with all sense of sincerity, I believe that our conditions are far removed from the sad and painful condition that attended the work of missionaries and bishops in the dioceses of the Philippine Islands.

We have been very fortunate in not having any war in Porto Rico. We are furthermore fortunate in having no schism in Porto Rico, and the Porto Ricans point with pride to the fact that for more than four centuries there has been a loyal succession of bishops, clergy and people devoted to the Holy See, and no schism ever affected the ancient and venerable diocese.

Poverty and calamities are not wholly unknown to us, which seem to be the inheritance, as we know, of all tropical climates. We are not strangers to the experience of law suits, but we never have the immense number mentioned by Bishop Dougherty. It was the duty of my predecessor to undertake the settlement and adjustment of the great difficulty that the Church passed through on the event of the separation of Church and State, that had existed for four centuries or more, and which was always forced on us. Our people in Porto Rico frequently say that Bishop Blenk, now the Archbishop of New Orleans, possessed what they familiarly call "Mucha Gramatica Padre." It is difficult to translate it into English, but the sense of it is to say that he possessed much English grammar. We don't say that he knew it, because there is no such grammar written; but it is a term that expresses the peculiar facilities that some individuals possess of adjusting matters in a harmonious way, and in a successful way, and not being obliged to avail themselves of the routine of law and custom. It is my good fortune to have been the successor of so able a prelate.



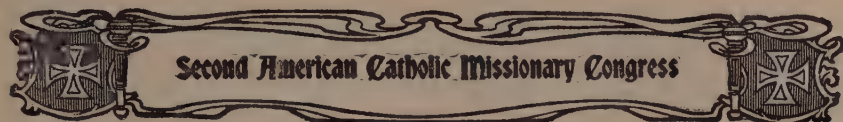
It has been my effort to continue the Church in Porto Rico on the lines marked out by my venerated predecessor. We have labored successfully to re-establish the Church, to readjust it to the new order of things. Our people have not wholly abandoned us in this effort. Our people were unaccustomed to contribute to the support of the clergy or to the support of worship. They were not as poor as the Filipinos—the average wages of our peasants being the sum of fifty cents a day. Now, the average Porto Rican is not unwilling out of that small allowance to do his bounden duty toward the Church.

We have some one hundred and thirty priests, both secular and priests of the various Religious Orders, engaged in the care of souls in that little Diocese—little in the sense that it has scarcely thirty-five hundred square miles, and possesses more than one million souls. I believe that one hundred and thirty-five represents the number of priests in former times during the Spanish Government who were actually engaged in the care of souls. We have increased but few of the number of parishes, because the churches are found in all these old and ancient towns, and the country so early discovered was densely populated, leaving no place for the creating of new parishes.

Now, our people have been endeavoring to do their humble part in assisting, not entirely supporting, those priests who are engaged in the care of souls. We have a goodly number of native clergy, venerable and holy priests, who have been identified with the work of the Church in that Island for long years, men who have grown old in the service, worn out in the Island, and who are a noble type of the great sacrifices of learned priests. They are now assisted as they were in former times, and a number of clergy who came in from the old country of Spain—a number of those priests have remained with us and are at work with us caring for souls. In many places the various Religious Orders are doing a noble duty in covering the field. These United States are represented by the good Redemptorist Fathers who were brought to Porto Rico by my predecessors.

When I heard good Bishop Dougherty describe the sad condition of that venerable Missionary who, after a few months of hard labor in the Philippines, on returning created an impression that he was dying a consumptive, when he was really hungry for the necessities of life, I felt that we had no exact comparison among our priests.

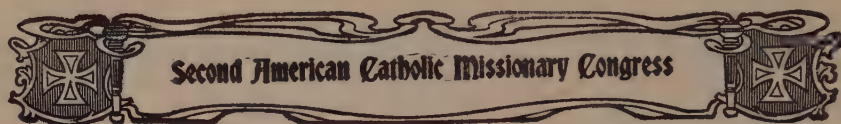
Among the scholarly priests of the Religious Orders upon this platform somewhere there is a priest, one of the good Redemptorist



Fathers, who has worked more than ten years in Porto Rico, and I am certain that there is no one who will suspect that Father Lynch has the least tendency to consumption, and much less that he is in danger of suffering from the lack of proper nourishment; but in saying this, I am far from confessing that there is anything like affluence or abundance for us or for our priests, but we are making a really good start to readjust the affairs of the Church in Porto Rico to meet the new order of things, and our poor people on their part are doing as much as we may reasonably expect from them. (Applause.)

The Archbishop of Montreal remarks that it seems fitting that the father who has been in Porto Rico for ten years, Father Lynch, may have a few minutes to address you in his own words on the conditions that exist in Porto Rico. He has been with us more years than I, and I am anxious to give him this opportunity, and also to allow you to hear one who has been on the ground; a faithful worker, one of the many of the same Community. I am sure you will appreciate every word that comes from one who knows the country, who loves it and who expects to return shortly to continue the same good work. And I will be brief in saying that the one great task for the Church in Porto Rico, the one great problem we are unable to solve, is the question of Catholic Schools. The Protestant denominations, which are numerous, have made it a sort of center to train their forces, not only to keep control of Porto Ricans, but also to make it the entering wedge for the Protestant denominations in Latin America, yet in spite of their efforts and money, our people are good, loyal people to the Church of their forefathers. (Applause.) The various churches of the Protestant denominations have met with little or no success. Our people have loved their traditions, language and customs, and they are not indifferent to their Church, and the four centuries of labor on the part of those who have gone before have shown fruit in a large part; but the Protestant denominations are striving to win over Porto Ricans by making the indifferent Catholic more indifferent through creating an atmosphere of Protestantism.

At the same time our public schools, which we claim in all sincerity are non-sectarian, are doing no small amount of harm in an indirect way by creating a spirit of indifference, killing out that supernatural idea which lives in the hearts of our people, creating an atmosphere of naturalism among them. We feel it necessary to have Catholic schools in the chief centers, the cities and towns, and I am prepared to

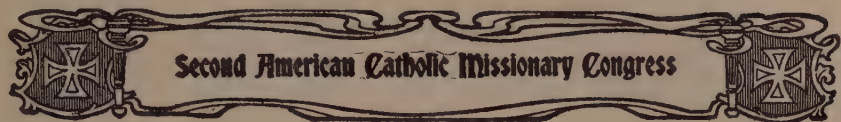


say that, if the people of Porto Rico receive assistance from without, sufficient to build up schools and convents for the Sisters and receive Sisters from this country—and there are good Sisters willing to join—we have already the Sisters who are the Dominican Sisters of Brooklyn, the Sisters of Saint Joseph from Buffalo—if they are once established in our principal cities and towns, our people and our clergy are prepared to guarantee to them a support and a maintenance of the schools when once established by the co-operation of the generous Catholics through the Island. (Applause.) We are prepared to say that we do not intend to build any school where we have not a reasonable assurance from our people that they will help to erect the school buildings and convents, and above all, where we have not that solid assurance that our people will support those Sisters and schools. If we should now appeal to those outside our own home for assistance to build our schools and convents we will not return to you in the distant day to ask the support of those Sisters or the support of our schools. (Applause.)

I am not going to delay you, but I am anxious that Father Lynch, my companion in many a missionary labor, may get an opportunity to speak to you. (Applause.)

VERY REVEREND FRANCIS C. KELLEY: Ladies and Gentlemen. This afternoon there will be mass meetings held in different sections of the Archdiocese of Boston, but the mass meeting for the Delegates to the Congress is to be held here in Symphony Hall, and I would be very glad to have you explain to your friends that while the Delegates have reserved seats, after they are seated the entire Hall is open. Very unfortunately, the impression has gotten around that no one is admitted to these meetings except Delegates, and as a consequence, a great number of the people of Boston who were most anxious to listen to what is said at the sessions, have been deprived of that pleasure; so I would be very grateful to you if you would do all you possibly can to remove that misunderstanding.

I also wish to call your attention to the fact that there is to be published a report of the Congress. A report of the Chicago Congress was published and sold by subscription. While a subscription book may be published later, at this time we are anxious to get the report of the doings of this Second Congress in the most permanent and the cheapest form possible and into the hands of the Delegates and their friends. And we hope to be able to publish it at one dollar.



I shall be very glad, indeed, if you'll kindly fill in the little blanks that have been distributed, giving your order for a copy of the report. If we secure enough of these blanks, the book may cost even less than a dollar. I have also been asked by the Extension Society, direct from the Chicago office, to call the attention of this assembly here for this section to the idea given out by Father Sailer, of South Dakota, who wrote after the publication of an article by Bishop Dougherty in the Extension Magazine, that, in his opinion, the priests of the United States should take upon themselves the burden of caring for some of their brethren in distress in the Philippines and Porto Rico and in the pioneer sections of our own country. He said, "I hand you my check for fifty dollars. This is my share. I subscribe to five shares in this project, ten dollars a share. I want my dividend in the souls that these priests will save." (Applause.) He said, "I suppose that you have in the United States at least five thousand priests who will take each five shares." (Applause.) I don't really know whether Father Sailer speaks by the book or not; I don't know if the thing can be done. Still, I have been asked to present the idea to you, and possibly there may be a response and that from this audience. If the clergy—if any number of the clergy respond, I shall be very glad to hear it. Write your wishes on some little card, and I will make the announcement at the mass meeting. I think we will let the laity in, too. So, if you are a member of the laity, put in your card and we will see if we can have co-operation in this matter between the clergy and the laity.

I have the very great satisfaction of announcing to you that life membership business seems to be improving. Another one came in today. This is a life membership from Mr. Harry P. Nawn of Boston. (Applause.) I don't know whether or not Bishop Dougherty called upon him (laughter), but the life membership has the attached condition that the proceeds are to be used in Bishop Dougherty's Diocese. (Applause.)

This morning, just after breakfast, I met a gentleman in the hall. He said to me, "I want to do something for that work." I tried to size him up by his clothes, by his moustache, and in other ways to know just exactly how much there was going to be in it. I said to myself, "Here is, at least, a life membership," because he was, really, good looking and generous looking. So we chatted and chatted, sparred and sparred, and at last, I said, "Well, why not try a foundership?"



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He said, "How much?" I said, "Five thousand dollars. That isn't cash. Pay it at the rate of five hundred dollars a year for ten years." He said, "Another time." I said, "Oh, we are not in danger of going into a receiver's hands," but he thought for a moment and said, "Well, I am going to do it." (Applause.)

So, I have the satisfaction of announcing today a new life membership and a new foundership. The new foundership is Mr. Harry Schmitt of Philadelphia. We have had Harry Nawn and Harry Schmitt. It is a great day for the Harrys. (Laughter.)

Please, remember, that a last chance for life memberships, founderships and chapels will be today. We will have to announce the last of them tonight. I would like to have ten for the mass meeting tonight, and if we are to have that ten, you will have to act very promptly. I have requested His Grace to permit me to make these announcements, so that Father Lynch, who is going to speak to you, will have all the time left up to the hour of adjournment.

ADDRESS

BY THE REVEREND JOHN LYNCH, C. SS. R.
MISSIONARY FROM PORTO RICO

MOST Reverend Bishops, Very Reverend and Reverend Fathers, Ladies and Gentlemen: I shall speak just fourteen minutes. (Applause.) We Redemptorist Fathers have the distinguished honor of being the first American Missionaries sent to Porto Rico after the occupation, eleven years ago next December. We took over a section of the Diocese of Porto Rico, and I have the honor of being one of the Fathers. (Applause.) My Superior, the Provincial of the Redemptorist Fathers in Porto Rico, is seated here in the audience now. (Applause.)

Our great work in Porto Rico has been the great work that was established by the Redemptorist Fathers in the United States. We claim the honor of being the founders of the first Catholic parochial school system in the United States (applause), and we wished in our first visit to Porto Rico to continue the work—to inaugurate in the Island the work which has been productive of most magnificent results for Almighty God and Religion here. After two years' labor in Porto Rico, the Superior decided it was ripe for a school. The buildings had been arranged for, and we were arranging to open our school to our little children, but we had no teachers. He made a visit to the States and traveled all over looking for volunteers for this grand

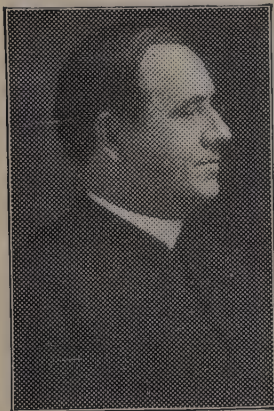


Top row, left to right—CHIEF CRAZY HAWK; NICK BLACK ELK and LUCY; Chief HIGH CRANE and Wife

Middle row, left to right—CRAZY BULL, Chief BEAR SHIELD, JULIA STRONG TALK

Bottom row, left to right—LUCY BLACK CAT, Chief RED BIRD, Chief BLACK BIRD

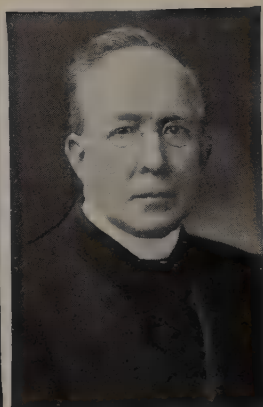
Members of Catholic Mission, Dakota



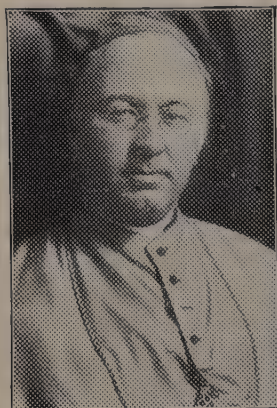
Rev. JOHN TALBOT SMITH, D. D.
Dobbs Ferry, N. Y.



Rev. JOSEPH KOESTERS, D. D.
Missionary to China



Rev. JAMES H. COTTER
Ironton, Ohio



Rev. WM. J. CURTIN,
Pittsburg, Pa.



Rev. JAMES F. IRWIN
Brooklyn, N. Y.



Rev. WM. J. GARRIGAN, D. D.
Philadelphia, Pa.

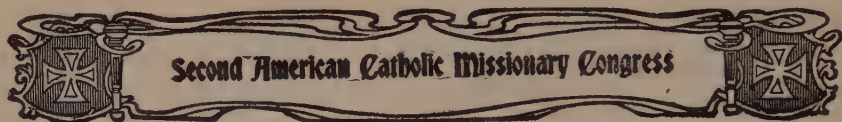


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work—Sisters. The Sisters of Charity, the daughters of Mrs. Seton, the sisters of Emmitsburg, the war sisters, said, "We will go into Porto Rico and take charge of that school." They came there eight years ago. (Applause.) I can say to the honor of the Mother Superior that they sent to Porto Rico—to our Missions, to those poor little children—some of their finest teachers. Of our latest teacher in Porto Rico, one sat by the side of the Chaplain, Father Sherman, when the American soldiers entered the city of Ponce as a contract nurse to the United States army. Little did she imagine in those days that in a few years afterwards she would be nursing up to Catholic and American manhood little boys of Porto Rico. She is there still and working magnificently.

So, our work at the start had the blessing of God upon it. We had our drawbacks and many difficulties, but it seemed that help was always at hand. We have been magnificently treated by the Society for the Propagation of the Faith. For the last three years, on the first of January of each year, we have been presented by the Society for the Propagation of the Faith, twelve hundred dollars. Eight thousand four hundred dollars has been sent to help our schools. (Applause.) Individual presents and donations have always been at hand. How did that school continue? It started with six hundred children and in three years we had twelve hundred. (Applause.) The Sisters are ladies who are up in their profession. Those poor little children of Porto Rico are taught all that our best children here are taught in academies. (Applause.)

We have a class in stenography and typewriting for our boys and girls, and the sisters have received letters from all over the Island begging for some of their graduates. That school is absolutely free. (Applause.) Such great progress has been made that we even surpass the public schools in results. In the first insular fair held a few years ago, I think the school children's work received six premiums at the fair, and in last January's fair, the officials of the American Government, judges of the work of the fair, in inspecting the work of the schools went around and pinned on the work of our children of Mayaguez, eighteen prizes and little medals as a reward for their work. Later, two years ago, the Bishop who sits here sent an application to our Superior in the States asking for a father to be sent to San Juan from our old foundation, one hundred miles away, and the Father Provincial sent me to the Bishop.



In the heart of San Juan there are poor people, as poor as poor can be, good natured, loyal, sincere people, and we have determined on the first of this January coming to lay the first stone of a grand Catholic Parochial school—the first work that we intend to do—not a church, but a school. (Applause.) And that school will cost fifty thousand dollars. The Government of Porto Rico last January voted unanimously to give the Redemptorist Fathers a piece of land worth thirty-three thousand dollars (applause), as a gift in consideration of the grand work that has been accomplished for the poor little children of Porto Rico. I have that land in my possession now, and we will have to fulfill our part of the contract and build that school. Who is going to support it? I have heard so much here for the last few days—everybody seeming to beg, beg, beg. I am not going to say how this money will come. It will come. How has the money for the last four years come? Three years ago over in Jersey City, they handed me six thousand dollars to help in the work of Porto Rico. Since last May, just talking at a Sunday mass out in Chicago, and through Canada and in a few of our own parishes and towns through Philadelphia and Baltimore, they gave me sixteen thousand dollars for this great work for the Catholic schools in Porto Rico. (Applause.) This comes without any noise, but in a way that Almighty God knows best. As the good Bishop remarked, this is our only salvation in Porto Rico—the Catholic school. If you have a school, you have a supply for the church; if you have a church without any school, you will have very few people attending it, but if you have a school, a supply house, you will always have your church filled with intelligent, practical and good Catholics.

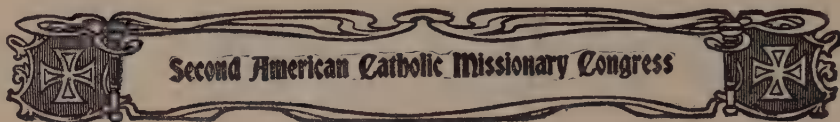
I am proud of the Porto Ricans. I know them right through the Island. I have spent many years of my life on horseback through the mountains of Porto Rico. To give you an example of their virtue, you often see here in the magazines caricatures of the Porto Rican, and he is represented, not as he is. He is a magnificent product of Spanish and Indian best blood. (Applause.) He has received for four hundred years the very best that Spain could give in the line of instruction. These people are intelligent and bright—wonderfully intelligent and bright, and from my experience with them, I wish we could always claim as much virtue as they. They know nothing of race suicide or drunkenness. These poor souls are a grand and wonderful example of the best people on earth. They are not to be cari-



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catured in cheap and paltry magazines. (Applause.) They have hopes and ambitions. I will give you a sample. One day in Mayaguez—in the days when horses were scarce—we had no horses, though, now, thank God, we have some, but they are supplied from New York, Philadelphia, Baltimore; in those days when we had no horses, one day a poor fellow came along with a pony—a horrible specimen of a horse—and said, “Father I want you to come out and prepare my mother for death.” Well, the horse brought me out, and in going along we reached a bad part of a road and we walked together, and finally we got out there after going along ten miles. This young man walked at my side. After attending his mother, I rode the same horse back again, and the poor boy walked back. Twenty miles over and back, and he made that with the greatest pleasure and the greatest love for his poor old mother. And he had to beg from the neighbors that poor horse. But the time came when we were able to have our own horses so that these poor fellows would not have to suffer so much.

Our sisters love these poor little children so much, and when I told the story in Rutland, Vermont, that many of our little young girls, because they hadn’t pretty dresses, were tempted not to make their first communion, thirty or forty ladies of Vermont sent me a hundred and seventy-five beautiful white dresses that all might make their first Holy Communion. (Applause.) So, we are encouraged. We have our troubles. The Protestant propaganda is very strong, but they cannot do much among the older people. To tell you a story, a Mr. Wilson’s wife was very much interested in the Protestant missions, and if there is anything that Mr. Wilson is tired of, it’s going home at night, after a hard day’s work, and having to sit down to dinner with a number of ladies, deaconesses of the church. He wants his dinner; he hates to hear them talking. One night his wife said to him, “Oh, we have the grandest convert—Auntie Lowrie. She was a most earnest Romanist, and is a Presbyterian now. We are going to bring her soup and delicacies, because she is very sick.” And there was a great rejoicing because Auntie Lowrie had left the Catholic Church. A few weeks afterwards Mr. Wilson said to a friend of his, “I have heard all about Auntie Lowrie. She has been drummed all around Porto Rico as a great convert. My wife went up to see her the other day, and Auntie Lowrie was in bed and had a crucifix in her hand, and my wife said, ‘Auntie Lowrie, these are



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Roman symbols. You renounced these.' Well, Auntie Lowrie said, 'Oh, when I was well and strong, I was a Presbyterian, but now, I am dying!'" (Applause.) That is a sample among the older people. Among our children there is difficulty, but Almighty God is always with us. If God is with us, who can be against us? If a man does what he can, Almighty God will help him; but if he doesn't do what he can, God will not help.

So, we are going home to our Porto Rico, and I am glad to go home and have a look at the bright skies. We are going home in a few weeks to resume our work. All I can say is, in Spanish, "Viva Porto Rico! Viva Religione Catolica! Viva Republica Americana!" (Applause.)

The MODERATOR: I will close the meeting with our best wishes for Porto Rico and the Philippine Islands. At one o'clock, if you wish to come back at one o'clock, the Reverend George Caruana will give an illustrated lecture on life in the Philippine Islands.

REV. T. V. SHANNON: (A number of announcements of letters and telegrams received were made.)

I wish to call your attention to the fact that a full report of this Congress will be printed, and that subscription blanks are in your seats. Fill them out and file them at Horticultural Hall. We will see that copies are delivered. The public Mass Meeting scheduled for Haverhill this evening will not be held because of the death of the Rev. James Doherty of Saint James Church. As a demand for delegates' badges, that is, additional badges to take home, have been received, the committee wishes me to say that there is a limited number which will be furnished to delegates upon application at the registration office.

AFTERNOON SESSION.

Symphony Hall, Boston, October 22, 1913.

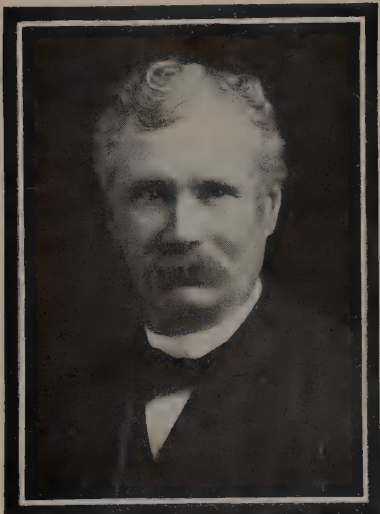
HIS EMINENCE, WILLIAM CARDINAL O'CONNELL: I want to congratulate the delegates upon the fidelity with which so many of them have attended all the meetings. It was to be expected that when the weather was not favorable naturally we would have a full house, but we have found that even when the days became more pleasant and more attractive to outsiders, the fidelity of the delegates still persisted.

Naturally, towards the end of the Congress many are feeling the ill effects, and perhaps they are saving their forces for the great mass

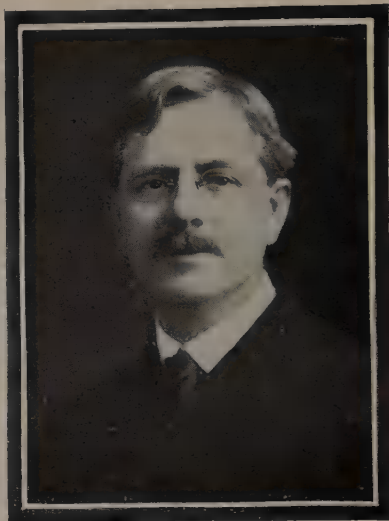


CHIEF YELLOW HAIR (WM. FLOOD)

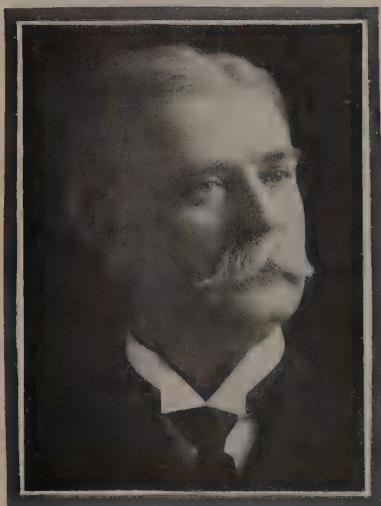
Sioux Tribe, South Dakota. Delegate to Congress



Mr. JOHN J. HYNES
Supreme President of Catholic Mutual Benefit
Association, Delegate to Congress



Mr. JOSEPH CAMERON
Supreme Secretary of Catholic Mutual Benefit
Association, Delegate to Congress



Mr. JOHN J. McGRANE, K. S. G.
New York



Hon. MICHEAL F. GIRTEN
Federation Catholic Societies



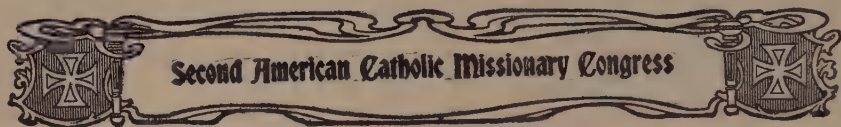
meeting tonight, which, of course, will tax the capacity of this hall. We would have gotten a hall twice as large if we had one in Boston.

I am happy to say that I have attended every single session of the Congress, and not only attended, but I have addressed every single meeting of the Congress, and I am thankful to God to be able to say that thus far I have not even felt any fatigue. The whole Congress has been so absorbingly inspiring that, maybe when it is all over and everybody has gone away, there will be something of a reaction, naturally, some fatigue, but I am very happy, thank God, that thus far I feel nothing but the same freshness and interest that I had at the very first opening of the Congress here.

The session today is on "Solutions." That is to say, the discussion relates to difficulties which face us in the missionary problem. The Archbishop of Milwaukee was to have been here, but it was impossible for him to come, and he has sent his regrets; and some of the other gentlemen who were to take part in the discussions—I don't know whether they have as yet arrived. No doubt they will in due time. In the meanwhile we are fortunate in having one perfectly capable to address us on any subject.

It is a singular thing that something of the environment in which one lives gets into the marrow of his bones and becomes a part of his character and even sometimes a part of his physical appearance. I think there is no question at all that one of the reasons why, in Italy, one sees so much beauty, such splendid types of men and women, is that the climate is so beautiful, that the landscape is so beautiful, that the whole air and atmosphere is saturated with beauty, that they love that beauty, and this love of the beautiful impresses itself in a physical way upon the inhabitants of that country. In the same way a mountaineer, one living among the mountains, gradually, little by little, seems to absorb something of the vigor of his environment—becomes straight, strong and climbs mountains with the greatest ease. It is a part of his nature.

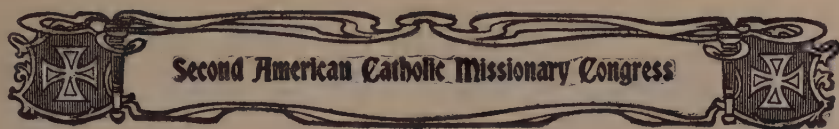
There is a great city in this country whose chief industry is the production of steel—a most useful product and a most necessary product. We build our bridges of it, because it will support us. It is strong, it is reliable; you can depend upon it; it has cohesive forces which hold together, and I am perfectly certain that something of the character of that region has gone into the body and bones and soul, even, of the Bishop of Pittsburgh. (Applause.)



In the hierarchy of the country, thank God, we have a galaxy of wonderful men. (Applause.) Almighty God certainly has blessed the country with the sterling faith of a generous people, with the wonderful activity of a zealous priesthood and with a lofty, noble, intelligent, devoted leadership of a wonderful hierarchy. (Applause.) And the Church, being universal and having to face all difficulties on every side of life, one would expect, naturally, that the Great Architect, Almighty God Himself, would so prepare the material of His edifice, the stones of His edifice, the walls of His edifice, in such a way that it could confront any difficulties and be faithful under any circumstance. And so we see in the hierarchy a wonderful variety of temperament and manifestation of different kinds of ability. One is fitted for the fine, delicate and tactful work of diplomacy in dealing with the great public, capable of presenting questions in a large and comprehensive sense in such a way as to reach all the people and impress them all. Another has great magnetic force, around which he rallies spiritual forces for God and His Church. Others still are quiet, retiring and studious, not caring at all to be before the world—that seems not to be a part of their work—someone else, Almighty God has destined for that; but, at all events, each one of this wonderful gathering of Bishops in this country is a great force in his own line, and is using this force for tremendous purposes; and we need not wonder if the sum total is as great as we know it to be. Hence, what one lacks another supplies, what one cannot give another has, and so the great work of the Church in this country of facing every situation, going out to meet every difficulty, is being done in a way only God Himself could inspire. (Applause.)

Of course, one of the requisites of that work is firmness and fortitude. We are not called upon in this country to go forth to physical martyrdom, but that does not mean that every day of our lives Bishops of the Church must not confront situations that require exalted fortitude and firmness. In this quality, first, you have need of the steel of the soul, and I can well apply these words to the Bishop of Pittsburgh—he is as true as steel! (Applause.)

I take great pleasure in introducing Bishop Canevin of Pittsburgh. (Applause.)



ADDRESS

BY THE RIGHT REVEREND REGIS CANEVIN, D. D.

BISHOP OF PITTSBURGH.

YOUR Eminence, Most and Right Reverend Bishops, Very Reverend and Reverend Fathers, Ladies and Gentlemen: One of the greatest pleasures in our lives, my friends, is to participate in a convention such as we are participating in at the present time. It is one of the occasions which will make up the history of the Church of God in the United States.

Nearly all the principal features of this convention have been referred to in some way or other. There is one particular feature of the convention in Boston to which scarcely any reference has been made and which I think it will be interesting and instructive for the delegates to dwell upon for a few moments today.

I allude to the ceremonies with which this missionary Congress opened on last Sunday morning. Perhaps never again in the lives of many of the visiting delegates will there be such an opportunity to see the visible Church of God in its quality of the teaching Church, the hearing Church, the great, glorious procession of the Church of Jesus Christ in all its membership, from the representative of Christ's Vicar on earth down to the youngest child who was present and witnessed that glorious scene. (Applause.)

I wish to pay a special tribute to His Eminence and to the clergy of the Archdiocese of Boston for the manner in which the ceremonial of the Church was carried out upon that occasion, and the regularity and ease and grace and symmetry and accurateness with which the liturgy and ritual belonging to the ceremony and to the occasion were presented before the Church upon earth and before the Church triumphant in Heaven.

On several occasions, like the Convention of the Federation of Catholic Societies, the Total Abstinence Convention, have I witnessed the ceremonies in the Cathedral of Boston, and nowhere else have I seen the ceremonies carried out with more accurateness and more devotion and more attention to the details that impressed all who witnessed them with a feeling of reverence and awe; giving them the impression that they were, indeed, in a holy place (applause) and that these ceremonies were but the etiquette with which the Church upon earth pays its homage and its reverence to its Almighty Founder and to



the God to whom this worship and this glory were offered up. (Applause.)

The subject for consideration this afternoon is "The Solution of Missionary Difficulties." Many of the difficulties of the missions of the Church have been solved in a way by this missionary Congress, and the effect of this Congress will be far reaching and its influence will not fade away with the adjournment and conclusion of its proceedings in this city. As was said at the opening of the Congress, a new chapter now opens in the history of missionary work in this country and of the missionary activity of the clergy and of the people of the United States. (Applause.)

There are three great agencies that enter into successful missionary work. The first agency is prayer; the second agency is money; the third agency is work. Now, every child of the Church can help to solve her missionary difficulties by participating in the great missions of the Church in one or several of these ways.

Prayer is the great lever that moves heaven and earth. Money is not so important as prayer. It is difficult for us in this country—especially coming from such a material place as Pittsburgh—it is difficult to realize that prayer is more important in missionary work than money. It may be fortunate, indeed it is fortunate, in the Providence of God, my dear friends, that the Catholic Church in America and in other lands is not possessed of such immense wealth in its missionary efforts as other agencies that go out, not to convert to the fullness of the truth of Jesus Christ, but to give to those who listen to them—a comparatively few, at best—only a poor fragmentary form of Christianity. (Applause.)

It is not written in the history of the missions or in the history of the Church of Almighty God that nations or tribes have been converted to truth by immense wealth. The great missionaries that converted nations and that are doing the apostolic work of the Church today are men of comparative poverty, men who have barely sufficient for the necessities of life, yet are rich in zeal and in the grace of God. They are doing an immense work in all lands in spreading the gospel and dispelling darkness and bringing those who are in error and in infidelity to the truth and faith of Jesus Christ.

First of all, I think the solution of the missionary difficulties consists in arousing the spirit of prayer among our people, the apostleship of prayer for the success of our missions, because work, zealous work



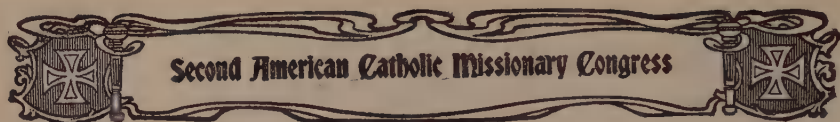
and sacrifice usually follow earnest and sincere prayers, and if the people can be taught—the children in the schools, the parents in their homes, men and women everywhere—to remember the missions in their prayers, to pray for the conversion of those who are in darkness, in error or in sin, then a great deal will have been done to solve the missionary difficulties of the Church in the United States and arouse a true Catholic missionary spirit.

Then, there is no individual who cannot do a little work for the missions. Each one can speak of the missions—the parents can tell the story of the missions to their children, men and women in their professions and in their society meetings or in their social gatherings can talk about the interests of God's Church and the great missionary problems which confront us. And then, thirdly, there is no one so poor that he cannot contribute in some way or other to the support of the missions and of the missionaries.

Having these three agencies at work—prayer and activity—real interest in the missions and a little contribution, according to the means of the persons from every individual home this message may reach, will result in an immense power. Our people are just awakening in this twentieth century to the great question of the Catholic missionary work at home and abroad. (Applause.)

The Missionary Congress of this year of grace has made an immense advance in the work of every department of missionary activity. It has aroused enthusiasm, it has brought about a better understanding, it has helped to open up the way for a more systematic organization of the societies interested in missionary work.

There have been suggestions made at the Congress that will be taken up and carried out in the growing years. The Most Reverend Archbishop of Chicago, in the opening session of the Congress, alluded to the importance of missionary literature or a text-book that might be introduced into the schools and read in the homes. It occurs to me that we have one book, translated by Reverend Doctor McGlinchey, the Diocesan Director of the Society for the Propagation of the Faith in the Archdiocese of Boston, that is admirably suited to furnish a large part of any text-book that might be chosen on the subject of Catholic missions. It is a book called "The Workers Are Few." I had sufficient interest in the work to look over the title page and take a glance at the first page, and as a result I scarcely put the book out of my hand until I had read it from the first word to the last. It is

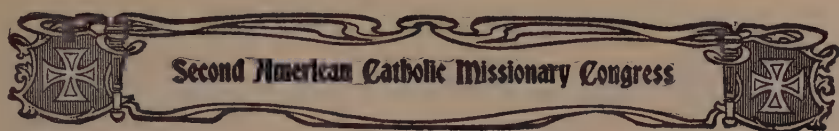


not only an instructive book, but it is a most edifying book. It is a book that no Catholic can read without being a better Catholic, whether he be a Bishop or a priest or anyone in the ranks of the Church. It is an inspiring book and if properly used will do much to arouse the spirit of true zeal in Catholic missions and bring about many vocations to the missionary life and labors.

There is a dearth of missionary literature or, perhaps, I might say, there is a great lack in our parishes of some agency by which this missionary literature may be distributed. Where there is such an organization as the Society for the Propagation of the Faith, the literature of the Society goes into the homes and is read by the firesides of Catholic families. I remember well, when I was a boy just learning to read, how the "Annals" of the Society for the Propagation of the Faith were brought into our country home, and how, at night by the fireside, the stories of the trials and labors of the missionaries abroad were recounted. And such homes as this in which missionary literature enters is sure to give vocations to the priesthood, vocations to the religious orders and zeal and earnestness in the work of Almighty God.

Now, we hear the stories of the missionaries, and we listen with interest—with absorbing interest—to such stories as we have heard from Doctor Koesters of China and from Bishop Dougherty today, in recounting wonderful, touching incidents of the conditions and sufferings and wants of our neighbors—our Catholic neighbors in the Philippines and in China—and we are inclined to think that when we contribute—it may be a collection in the Church or giving a few dollars individually to these missions—that we have done something for the propagation of the faith or the extension of the Catholic Church in China and in the Philippines or in Porto Rico or in darkest Africa, or somewhere else; but we forget how much we have done by that for the propagation of the faith in our own hearts and in our own souls, and for the extension of the Church of God in our own diocese and in our parishes. (Applause.) Every dollar that is sent out into the missionary fields out of a Catholic home or out of any particular parish, brings back to that home or parish a thousand-fold, not in dollars, but in the supernatural gifts of God's grace. (Applause.)

The best parishes in the United States today are those parishes that contribute most generously to the missionary work. The best Catholic homes in the land today are those homes in which sacrifices



are made for missionary conquest in foreign lands and in contributing to missionary needs of our own country.

The best Catholic man or woman is the man or woman who gives most generously, according to his or her means, to the missionary work, because it is the propagation of the faith, not only abroad, but at home, and every prayer said and every work of charity that is done for missions, every cent that is contributed to them brings a reward of God's grace that strengthens the zeal and the faith and the hope and the charity of the hearts and the minds and souls of every individual in the parish and of the parish itself. (Applause.)

I am sure that the experience of every Bishop in the United States attests that those parishes that contribute most generously and most regularly to missionary work of various kinds are the very parishes in which the pastor has least difficulty in building up the material structures of his parish—the church, the rectory, the convent and the Catholic schools—and what concerns, not only those things that are necessary and useful, but all that goes to embellish and adorn a successful and prosperous Catholic parish. (Applause.)

Let me say to you that the solution of missionary difficulties is a question that is now being given the closest consideration and study by all the Bishops who are present at this Congress. That alone is a great work. I had thought, in my prepared address today, to be able to suggest to this Congress some means by which the work of The Catholic Church Extension Society would be organized in every Diocese and in every parish of the United States. But the question proved of such interest to the Bishops and Archbishops who are here present at the Congress that they decided to give it the most careful consideration, so that, when the system was adopted, it would have the cordial support and endorsement and co-operation of all the Bishops who attended this Congress or of their representatives here, and with them, I hope, of all the Bishops of the United States. (Applause.)

When the Bishops take up a question of this kind earnestly and give it their attention and their study, it is sure to be successful, no matter what your idea may be about the best methods of extending the work of our great Catholic Church Extension Society. We may rest assured that Almighty God, Who has placed the Bishops over the Church to rule it and Who, through them, enlightens and guides the Church upon earth, you may be sure that the result of their consideration will be fruitful in putting upon a permanent and secure basis



the work of The Catholic Church Extension Society in the United States, which, up to this week, though it has been wonderfully successful, has not been established upon what we would consider a secure and permanent basis; for the reason that it has had no assured revenue from one year to the other. Except through the activity and zeal and untiring labors of the officers of the Society itself, there has been little opportunity, I may say, for the laity in most of the Dioceses of the United States to co-operate in any systematic way with the work of The Catholic Church Extension Society. Those who become founders or life members or build a chapel or give a large donation—send their contributions with the assurance that they will be not only justly, but wisely used. But outside of this, there are the women and children who can contribute a little. If the school children of the United States contributed only a cent a month to the great work; if every individual in the Church contributed only ten cents a year; if a small sum came out of every parish and out of every diocese in the United States, there would be no difficulty in securing missionaries for the work in foreign fields and in assisting the missionaries engaged in the needy dioceses of the Philippines and of the United States. (Applause.)

We need, therefore, some society that will have a membership of twenty-five cents or fifty cents a year, and will have promoters and collectors in all our parishes, and will have in every diocese that can afford it a diocesan director to go about from church to church and explain the workings of this system, arousing the earnestness and the interest of the people to enlist promoters and collectors in the great work. It is a work that may run along in parallel lines with the great Society for the Propagation of the Faith that has been in existence and which, in its time, has contributed millions of dollars not only to foreign missions in other lands, but to the missions in the United States when the Church in the United States was a missionary Church and our country was a missionary country.

Now that we have passed that stage and are better able to take care of ourselves and able to afford a helping hand to others, it is but just and right that we should arouse ourselves and realize the duty which we owe to the missionary work in our own country and to the missionary work in every country of the known world. This is one of the great works that will be effected by this Missionary Congress—an organization of the Society such as I have outlined—that will reach

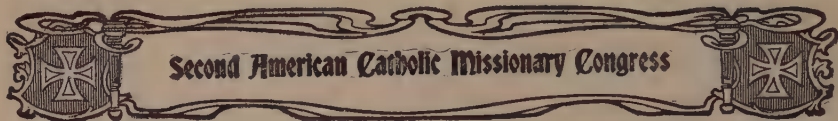


all dioceses and especially all the parishes of every diocese in the United States, which will come into the homes with its literature and its missionary education and will develop in our Catholic schools a missionary generation—a generation of self-sacrificing, mission-inspired boys and girls and men and women, who will be ever eager to respond to the call of Christ and offer their lives and labors and their whole minds to the service of Almighty God in the priesthood in every form of missionary activity known to the Church of Jesus Christ. (Applause.)

VERY REVEREND FRANCIS C. KELLEY: The following announcement is important to the delegates. The railroad validation office in Horticultural Hall has given an ultimatum that if those who hold certificates do not return them immediately they will be deprived of their half-fare rate home. All those who hold certificates can save their money by immediately reporting at the validation office.

The Committee on Credentials will be kind enough to report in the Bishop's room at the right of the stage.

The MODERATOR: It gives me great pleasure to introduce as the next speaker at this session a Bishop from a Missionary Diocese and one who, by his earnestness and zeal for the salvation of souls, has recently brought to the attention of the hierarchy and the Church of the United States the deplorable conditions under which many of our Catholics labor, not only in his Episcopal See, but in many other cities and towns of our country—one who, in the assertion and in the defense of Catholics in their right to rest from their labors on Sunday and to have an opportunity of worshipping Almighty God, has brought upon himself the opposition of a very extensive and very strong organization, and who today is confronted in his Diocese with a problem that is of interest not only to the Bishop of Lead, but to the Bishop of every manufacturing center in the United States—that is the question of Sunday labor and of the practice of unnecessarily depriving hundreds of the opportunity of hearing Mass and of worshipping Almighty God in church on Sundays, not to speak of holidays of obligation. I have great pleasure in introducing to you Bishop Busch. (Applause.)



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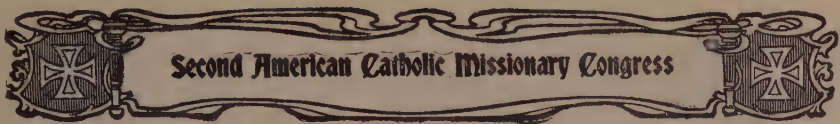
ADDRESS

BY THE RIGHT REVEREND JOSEPH F. BUSCH, D. D.

BISHOP OF LEAD.

MOST Reverend Archbishop, Right Reverend Bishops, Very Reverend and Reverend Fathers, Ladies and Gentlemen: I consider it, of course, a supreme privilege to stand before you, the delegates of this great Missionary Congress. I have looked forward for many months to this Congress, because I have felt that it will mean a great advancement to the great need of religion—the awakening of the missionary spirit.

It has been my privilege to labor for the last three years among the Indians, and it is a custom among Indian assemblies for a speaker to begin by reciting all the good things he knows about himself. That part of my address will naturally be very short. The next point that is usually made by our Indian speakers is to elaborate the different difficulties and needs under which they labor. Now, I felt that during the different sessions of this Congress a great many very eloquent descriptions have been given to you about the disastrous conditions and the different needs that exist in the different sections of the missionary world. But I believe if we insist so much on detail and too emphatically upon these disastrous features, a certain amount of depression will result. I have looked at the missionary work from an optimistic standpoint, and I see the immense obstacles are but temporary difficulties. I consider myself most privileged, most fortunate, in being confronted with a variety of missionary problems. In the Diocese of Lead, which embraces the northwestern half of South Dakota, we have about forty-two thousand square miles of territory, a part of which is taken up by Indian reservations. We have, in whole or in part, five different reservations. Of the Indian population of fifteen thousand, one-half of it now is Catholic. About fifty years ago, under the administration of President Grant, all the Indian reservations were apportioned to different denominations. For a while it was impossible for the Church to do any work on certain reservations, as they were apportioned to the different denominations. The Sioux Indians, who, perhaps, represent the noblest type of Indian—who boast that they have never inflicted an injury upon the Black Robe—naturally the most religious, sent a delegation to Washington to ask that the Sioux Indians be placed under the protection of the Black Robe. For different rea-



sons that request was disregarded, and they were placed in charge of the Presbyterians, who for twenty-five years had the monopoly.

About twenty-five years ago these restrictions were removed and our Catholic missionaries have been since laboring among them, have been enabled to baptize one-half of our Indian population. As I say, the Indian is naturally religious, so logical-minded that he not only asks and expects a perfect explanation for the different doctrines of our religion, but when these explanations have been given to him—when he understands the reasonableness of our faith, feels its appealing force—his conscience is absolutely guided by it. It is only a question of securing for these Indians a sufficient amount of religious instruction to make them Catholic.

We have, with the assistance of Mother Drexel, erected two large schools, in which we have about seven hundred Indian children, and now that we have come to the second generation, we see the good results of these schools. Besides these schools, the priests and missionaries have to visit the different camps of the Indians. They live in little settlements, about fifteen or sixteen families gather around the Chief, and because there are so many to see, the priest can only visit them occasionally. He eventually must be supplemented by the catechists. We are receiving a large number who could act as instructors for the heathen, and our only problem is sufficient of these. The Episcopalians give catechists a monthly allowance of twenty-five dollars. I believe if we had from twenty-five hundred to three thousand dollars regularly for ten years, we could distribute about twenty-five or thirty of these among our Indians, and I am absolutely certain that we would have a majority of them converted to the faith within the next ten years. (Applause.) It is a comparatively easy matter to secure donations to our chapels, and during the last few years one of the missionary Fathers has secured about ten thousand dollars for Indian chapels. But the greatest difficulty is to get a regular allotment whereby we can be assured that ten catechists will be supported. It seems to me that it is a very small amount to ask for in comparison with the very great benefit that will be secured. Of course, these Indians contribute their own money from their tribal funds to support all these schools, but there is a danger at the present time that these contracts might not be continued. The Indians have petitioned the Indian Bureau for a certain amount of the tribal funds to be allotted for the support of the missions, but petitions opposed to these contracts have been cir-



culated and there is some danger that they might not be renewed. If Catholic influence could be secured for these teachers to get an annual allowance of twenty-five hundred to three thousand dollars a year for the next ten years, I am positive that our Indian problem would be solved.

There is in the Diocese of Lead a second missionary problem. Until ten years ago the western half of South Dakota was nothing less than a cattle ranch for thousands of cattle, breaking them in and bringing them to market. About eight or ten years ago three different railway companies threw their lines across the territory, building about sixty miles of railway, which brought in homesteaders, and many were Catholics. For three or four years this proved very favorable and annually increased the population. In 1910, the year I was appointed Bishop, together with my coming, another calamity befell that section of the country. (Laughter.) There was absolutely no moisture—rain, snow, moisture of any kind—and naturally these people, miners some of them, had absolutely to go away, and all the cattle that existed had to be sold off, because there was no pasturage and no water.

During the year we, with the assistance of The Catholic Church Extension Society, built about thirty chapels, each having a valuation of from fifteen hundred to two thousand dollars. We built these chapels and we invested the money. We had to borrow twenty-five thousand dollars, most of which was furnished by the Society. Now we face the danger of the people having to leave. During the existence of the Society it has contributed for chapels sixteen thousand, six hundred and seventy dollars. Mine is only one of the great many other dioceses that have been thus supported. North of me they received nine thousand dollars, and south of me they received a little over eleven thousand dollars. I happened, accidentally, to be looking over these figures in the Extension Society's office the other day. As I said before, as among the Indians, so also among these newly settled districts, it is comparatively an easy thing to build chapels, and that is a great stimulation to the people. These new settlers increase the value of their property. They consider the Church as a benefit to their property and, therefore, they will contribute to the erection of the church. But the great problem now is the support of the priests and to keep the people on the land.



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Now, I have heard in this assembly that some missionaries have charge of thirteen different missions. What time can the priest give to each one? He has got to make his rounds, saying Mass, hearing confessions, visiting the sick and baptizing children, and then he has got to hurry off on the next train for the next town. This man is also confronted by another difficulty. That train goes through his section only in the night time. He has to get up at midnight to take that train.

Is it possible for the rich parishes of the dioceses in the East to collect funds and give us an allowance of twenty-five dollars a month? That would guarantee the presence of a priest in one of these missions for one week. It is one of my most earnest suggestions, following the suggestion of the Right Reverend Bishop Dougherty. If such an allowance could be assured it would secure the presence of a priest in some little mission for one week in every month. He could have four different little missions, where he would be relieved of his personal needs and where he could gradually build up some permanent organization. As it is, our missionaries are priests hurrying through their districts. I have one priest who, for the last three years, traveled over his district, making five hundred miles in a month. Last March he was caught in a blizzard and he had all he could do to extricate himself, and it took eight hours to make four miles back to a place of shelter.

Another instance of the difficulties that confront us. One of our priests, who lives on a remote railroad branch, was called out on a sick call in the height of the summer and was so parched with thirst that he finally drank from a standing pool of water and was a victim of typhoid fever. He had to send fifty-two miles for a trained nurse, and his only resource was three hundred dollars in the bank. The Catholic Church Extension Society gave me one hundred and fifty dollars for him and the people in the district made a contribution, so that we covered his immediate needs.

The country I speak of is, I believe, entitled to much consideration. I pray those who care to make country life their vocation to consider the West. I, myself, am almost a monomaniac on the subject of country homes. I believe that life in all industrial centers has become so complex that the easiest way to a solution is the country. I believe, that these country sections deserve a great deal of consideration. But there is a great danger that people going to the far West looking for land will get into the hands of land sharks

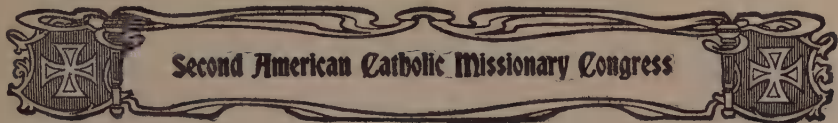


and perhaps stray into sections that are not as promising as they were represented. So I organized The Country Home Association of South Dakota, and I have associated with myself several experts who know about the conditions—one man, who for seventeen years has traveled on horseback all over the country and absolutely knows the conditions; another, a land man, who I know is absolutely honest. If anybody is looking for a country home, he can address The Country Home Association, Rapid City, South Dakota, and we will guarantee a country home that is just about to his liking. We have all varieties of land—upland and lowland, land that is irrigated and timbered, land that is more favorable to one thing than another. Not only do I preach the country home life, but I have taken it up myself. And that leads me to the other problem confronting the mining section.

The mining section of the country is the Black Hills district. It ought to be called the Black Mountain, because it is the highest point of the Rocky Mountains. The president of the Northwestern Railroad Company, after considerable experience in looking over that district, said that in his opinion the Black Hills, that are a hundred square miles of western South Dakota, were the richest hundred miles in the world, and we feel that is no exaggeration.

There are mountains of gold in these Black Hills and, like all of the mining sections that have been very much exploited, a good many people who did not have sufficient regard for honesty came East and sold mining stock. In other cases, men who had perhaps a mining grant placed it in charge of managers who were not experts in that line, and for that reason a great many who have been interested in the mining possibilities of the Black Hills have been discouraged. But, in spite of that, there is absolutely no question but that it is a very lucrative section of the country. There is one mine that has had very great success, the so-called Homestake Mine, representing a capitalization of twenty-five million dollars, and for many years past has produced about six million dollars in gold annually. Some years ago they employed about thirty-five hundred people, but now about twenty-five hundred, because they have secured all the water rights and have changed their methods from steam to hydraulic power.

The trouble with the mining district is this: That, as far as the Church is concerned, from the very beginning owners seemed to have very little regard for the needs of religion. From the earliest history

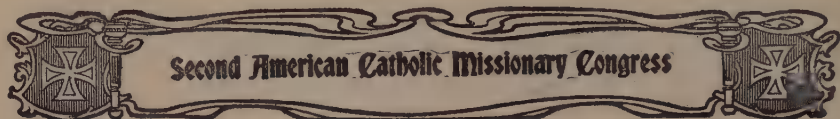


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of that mining section Sunday was an unknown quantity. The assistant superintendent told me that he had never observed Sunday and didn't know what difference it might make if the Sunday was observed. I found that religious work was impossible, because of the disregard of Sunday. It was not because there was bigotry on the part of the men. We had Mass at half-past four—from half-past four until eleven. We couldn't get them to attend; they couldn't find time that would be suitable so that everybody could go to church. The superintendent of the mines suggested that we might have services at five o'clock in the afternoon. That shows you how far apart we are—how hard it is to make them understand our religious needs—and I exhausted all amiable methods, and when I finally failed in everything else, I moved out of town. When I went to Milwaukee to the Federation Convention and made a protest, it created a great deal of ill-feeling, and now I have the great privilege of standing before you as the only living specimen of an exiled American Bishop. (Applause.) But I am not looking for sympathy. I rather glory in this distinction, and I have a great reason for it, for I have not only secured a great deal of sympathy, but things a great deal more substantial. I am very proud to know that I have the very strong endorsement of the Apostolic Delegate. He said to me himself that I had his sympathy. I told him that as long as I had his letter of endorsement I didn't need sympathy. (Applause.)

The trouble in the mining sections is that Catholicity is weak. You have no idea of the quality of Catholicity on the frontier. A great many people went out there in 1876 and between that and 1880 some of them had very little religious education, and many of them have forgotten most of the little that they brought in. I will give you a sample of some of their ideas. One of the most prominent members of the Cathedral parish said to me, "Father, I don't take much stock in some of the 'hot air' that you give us from the altar about the Immaculate Conception." This same man said, "Bishop, I hope you won't throw me out, but I don't take any stock in this Guardian Angel business," whereupon another member said to him, "Gus, you might as well believe in that; it doesn't interfere with anything."

What are priests and bishops going to do? As a result of this Sunday agitation, the Catholics were so afraid that they first of all sent ■ protest against me to the Apostolic Delegate, and a great many of them are afraid to call their souls their own. After I had built ■



parochial school in the parish of Lead a great many of our Catholics withdrew their children because they were afraid it might arouse some antagonism and that it might affect them with the company where they worked. I told them it was an advantage to have one day of rest in the week. They said they were afraid to send their children on account of the anxiety of the people, and they kept their children away from this school. In order to head off such a condition we shut down our schools and removed our sisters. The parish priest was so overcome by the situation that he asked for a leave of absence.

Now, I am just having the place looked after from a neighboring parish. Well, that shows that not only the Indian, not only the Catholic in the rural centers, but the Catholic in every industrial center is more or less entitled to our missionary interests, and we who are living under these conditions actually feel that we have a right to fall back upon the Communion of Saints. (Applause.) We feel that there is need of brotherhood and we feel that in theory there is a brotherhood, and therefore I am very glad of this opportunity. This mission Congress brings out this need of a brotherhood. You who are living under more advantageous circumstances must be the big brothers of those of us who live under these disadvantages.

Now, I don't like—and I am sure every missionary shares my sentiments—I don't like to leave my work. There is a great deal to do, and even if the work did not demand my presence, it is an odious thing to go out and pass reflections upon the field in which you are laboring. Some of you may think it is a deplorable thing to live in the western half of South Dakota, but I believe that in a few years it will be a fine place to live in. It will develop there and therefore it is with great reluctance that I would say anything to create an impression that there was anything undesirable in that part of the country.

Now, if we had some organization, some regularly established agency, through which we could make our needs known, so that it would not be necessary for us to come out and tell hard-luck stories, it would be a relief and a great advantage to us under the conditions.

The Catholic Church Extension Society has proved itself an efficient agency as far as it could go. What we would advocate is an extension of The Catholic Church Extension Society. We call our Church Catholic. Oh, it is, but it must be not only extensively Catholic; we must make it also intensely Catholic. There are so many things that a missionary would like to be that he never knows when



PEDRO CAJETE

Tegua Tribe, Santa Clara, New Mexico, Delegate to Congress



Mr. LEO J. DOYLE, Executive Com.
Catholic Church Extension Society, Chicago



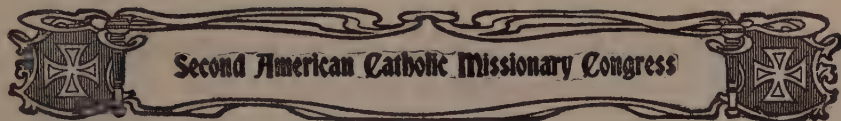
Mr. S. A. BALDUS,
Managing Editor of Extension Magazine



Mr. JOSEPH D. DALY, Gen'l Counsel
Catholic Church Extension Society, Chicago



Mr. JOSEPH F. KEELEY
Committee on Publicity, Chicago



to limit himself. We are told that the Church of God is one, holy, Catholic and Apostolic. Our unity is absolutely guaranteed by God; the Pope is the supreme authority and infallible teacher; and that secures unity in the Church. The Church must be apostolic, and that is guaranteed by the Bishops through the laying on of hands, which has been handed down from generation to generation. The Church is holy through her sacraments and priesthood, and is our guarantee that the Church will always be holy. But she is, nevertheless, Catholic, and just as the unity is represented in the Holy Father, the apostolicity in the Bishops and the holiness in the priesthood, so the Catholicity is upon the rank and file—upon the Catholics (applause). It is only when every soldier in the ranks feels that he has a part of the burden to carry that the Church will be perfectly Catholic. She is Catholic in name and catholic to a certain degree, but she can be and must be much more intensely Catholic, and therefore we want some organization whereby every member of the Church can find expression for the Catholicity that necessarily resides in his soul (applause), for no one is a Catholic unless he is a missionary. (Applause.) To live for others is the creed of life. The rose blooms not for itself. It has its beauty and the fragrance that is disseminated around itself and then, when it dies, it does so to leave the seed to bring another rose. And so it is with the tree in the fall shedding its leaves; for unless it deprives itself of its foliage it would not have the fruitage. We must live by helping others, and there is no living unless a man produces something for someone else. The professional man would never make a success of his vocation unless he devoted his art to his fellow man, and in religion a man has no religion unless it shows itself in the religious advancement of those who are around him. (Applause.)

When the mother and father give religious instruction to their children they themselves grow in a knowledge and appreciation of their children. If in the family there is a black sheep and all the others concentrate their efforts to bring him back to the path of virtue, they themselves grow in grace. And so it is to religion in general.

It is to my mind a very significant fact that those nations that were interested in missionary work were the nations that withstood the ravages of the Reformation. (Applause.) It was Italy, Spain and Ireland that sent out zealous missionaries outside of their own territory. Germany, England, Scandinavia were diligent in the faith, and it showed itself in the building up of magnificent cathedrals, but their



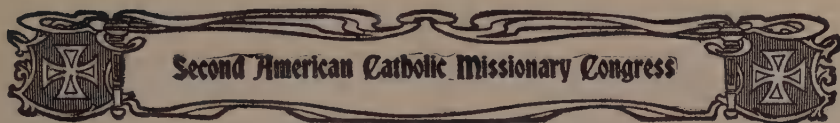
sacrifices for their religion were largely for home consumption, but those other nations that had not only lived for themselves, but sent out missionaries beyond their borders, they were the ones that successfully withstood the ravages of the Reformation. (Applause.)

We missionaries have long held up before our eyes the vision of America dominantly Catholic. America will not be dominantly Catholic until it tries to make the Catholic religion dominant throughout the entire world. (Applause.) Therefore, there are these two needs, which you have emphasized during this whole Congress—home and foreign missions—not only in a vague and general way, but in a definite and practical way. All the great captains of industry, the successful business men of the world, have made themselves great and successful by attention to minute detail, and it is only when this great missionary spirit becomes practical and when in every parish there is some organization whereby each member of the parish may register his mite and give expression to the missionary ideal within, then and then only will the missionary work grow to be great and successful. (Applause.)

One of the dominant notes of this Congress has been that of harmony. It is the spirit of the Church on the one hand to assert supreme authority, and on the other hand to foster and encourage as much as possible individual initiative, and therefore, if there are to be any practical results, it will be the harmonizing of all these different agencies, leaving to each, as much as possible, its own individuality.

Now, those who are urging co-operation and co-ordination do so conscious of the fact that the greatest amount of liberty must be allowed to all these different agencies. We don't mean the swallowing up of the one or the suppression of the other. If any one undertook to give a reason for its existence, I am sure it would be religious zeal and thirst for souls primarily. That is what has brought us here all together, and anything that will promote the spread of Christ's Kingdom, the dissemination of the knowledge of His Truth, the pouring out of His grace will be welcomed by all those who represent the different missionary agencies.

Unfortunately, I came a little late into this session, and I don't know how much of the details of the program have been announced here before you, but I understand that there is an effort being made to harmonize the ideas of all these existing Societies. But the great

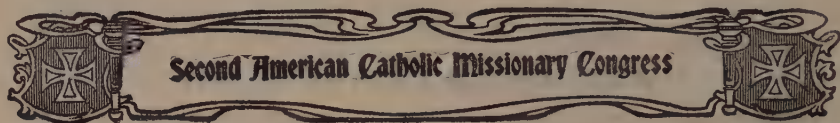


desideratum is not only an organization worked out on paper, but the great thing is to have it put into practice.

Now, each of you, I am sure, is just as filled with the missionary zeal as those are who address you, and have attended this Congress; and I would suggest that each one consider himself a deputy and delegate to go back home and work all possible means to put into effect some definite organization in your parish whereby both the home and foreign missions will be systematically supported and assisted, some method by which the missionary needs will be made known to those who are both willing and able to supply these needs as soon as they are brought to their notice. I am absolutely sure that there is both sufficient ability and good will in the Catholics of the country to supply in abundance for all the missionary needs that exist.

I don't know much about outside missionary districts, but as far as my own territory is concerned, it is very little that is necessary. As I say, I live in the future. I know that in ten or fifteen years we will be an envied section of the country. All we need is a railroad to the Coast, so that people coming through might see our country and fall in love with it. Then watch us grow. Therefore, the missionary needs, while they seem big at the time, are, after all, not very much. If I had fifty thousand dollars without interest for the next twenty years I think I could take care of all our material conditions and pay back our indebtedness at the end of the twenty years. Twenty-five thousand dollars today would cover all the debts in the Diocese of Lead. Of course, fifty thousand dollars seems an enormous amount of money, but I am not discouraged. I have had palpable evidences of a special Providence, and that is what every missionary feels. Just as our means are exhausted, if we have said our prayers, we are always sure to find—not always what we want, but what we absolutely need. (Applause.)

When I went out into that section there was a fair-sized debt confronting me. I didn't know where to get the money. A few weeks after I found that some good man in Denver had left me two thousand dollars. Another day I found a letter for one of the missionaries with two hundred dollars to help put up a little chapel. I opened another letter enclosing a check for two hundred and fifty dollars for some Indian work. I wrote, in my distress, one day to His Eminence, the Cardinal of Boston, asking him for a little favor, and in his answer was a little evidence of his good will. He



enclosed a check for one hundred dollars and, strange to say, he has repeated that gracious offering every month since. (Applause.) While our difficulties seem great and sometimes insurmountable, they seem very small and very insignificant when, in some way, a special Providence supplies all our needs. I believe that this Congress is under that special Providence. It is this need of some organized effort whereby people may actually come to a knowledge both of our needs and resources, whereby there may be an exchange of this information on the one hand and of help on the other that has brought us here together. I am absolutely sure before another general Congress is held that there will be inaugurated in all the dioceses in these United States some organized effort whereby the needs both of home and foreign missions will be amply provided for. (Applause.)

(Addresses on Special Topics, not on the Program, followed by Rev. Dr. Meagher of the Christian Press Association, and Rev. Father Irwin of North Carolina.)

The MODERATOR: Doctor Kelley has a few remarks to make before we close.

VERY REVEREND FRANCIS C. KELLEY: The seed has evidently been planted, because some of the sprouts seem to be already appearing above the soil. I will have to-night a few more life memberships to report, but this afternoon I am going to confine my report of progress to reading a card which was just handed to me. A priest's name is at the bottom of the card—but he told me I was absolutely forbidden to mention his name to the audience. He has just written it this way: 'Priest of the diocese of Pittsburgh. To educate for the priesthood a native Chinaman for Chinese missions, two hundred dollars. For the Philippine Islands, fifty dollars. For an altar, fifty dollars. For the missions of New Mexico, fifty dollars, and for the most needy mission in the West, fifty dollars. Total, four hundred dollars.' (Applause.) Now the priest, I believe, made a sacrifice when he gave this amount of money.

A very pretty thing happened the other day. A priest walked into my room in the Hotel. He said, "I have never read a line about your work, but since I came to the Congress, I have been stirred up about it. "Would you take a hundred dollars for it?" Well, I couldn't understand the question, at all. I have been in such a receptive mood for the last eight years, it was puzzling to me. Why did he ask me such a question? So, to rest his conscience, I said I would. He



FRANCISCAN FATHERS ENTERING CATHEDRAL OF THE HOLY CROSS



HIS EMINENCE CARDINAL O'CONNELL

Entering the main door of the Cathedral, preceded by Bishop Anderson and Knights of the Holy Sepulchre and of the Order of St. Gregory



sat down and wrote me a check for one hundred dollars and, like Bishop Dougherty, when I suggested that it would be an excellent idea to make this payment an annual one for a life membership, he told me it was all right, but shook his fist under my nose and said, "Don't you tell my name or you won't get the next hundred."

Something else happened yesterday, and do you know, the moisture has scarcely been out of my eyes since. I had been at the hotel through the courtesy of the management, which was kind enough to place at our disposal for the good of the cause in which we were engaged, as well as for business reasons, a suite of rooms for the office purposes for this Congress. They donated the rooms. Many employees of the house have manifested considerable interest by taking good care of the rooms, so that every morning I noticed how the litter had been taken away, the dust removed, and how every religious book was placed reverently in the location that it ought to have.

I said to myself: there are a few Catholic girls working in this house. (Applause.) What was my astonishment the other day to find an unexpected confirmation of my idea. The housekeeper of the hotel walked in with one of the girls in her employ, and said to me, "Father, you know we have all been interested in the Missionary Congress. We saw you around for five weeks before the Congress opened, working with your assistants, and we didn't quite know what the Roman collar was doing around our hotel; but we gradually learned it was a Missionary Congress that was coming. So, the girls got together and decided to do something for the cause, and here is the something." And she handed me an envelope containing forty-one dollars to help pay the expenses of the Congress. (Applause.)

I would like to have the Delegates here present call the attention of their friends to the good work that may be done through chapel building. You have been told that The Catholic Church Extension Society has built seven hundred chapels and over. We are now building chapels at the rate of three every week. We hope very soon to be able to build chapels at the rate of one every day. You may say that we will exhaust all the towns in the country, and "what then?" Well, nine out of every ten of the towns of smaller population of this country have no Catholic centers of any kind, so that we are not likely to exhaust the towns, at least, as long as we have the heart to work like that clerical "Moonshiner" who is building



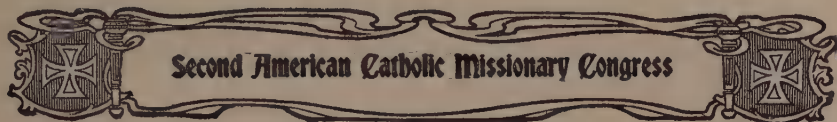
chapels in the non-Catholic towns of North Carolina and making it pay. (Applause.) I want to direct your attention particularly to the good work you can do by chapel building.

Let me give you an example of what good may be done in this way. Some years ago, a young priest in Nebraska wrote an article for Donahoe's Magazine, suggesting that it would be a good plan for Catholics desiring to erect monuments to some dear dead friend or relative, to consider the idea of building a chapel in some little village or town, where there were a few churchless Catholics. The idea was taken up by Mr. Hirst of Philadelphia. A little chapel was erected and an entire congregation of Bohemian Catholics was saved to the Faith. Before that the children of the people were going to the Methodist Sunday School. Today, there is a flourishing church and school, and a resident pastor. I think Bishop Tihen could tell you that this particular parish is one of the best in his Diocese. Had a chapel not been built, the Catholics living in this poor, neglected spot would probably now be lost to the Church.

Chapel building projects a man's Christian life into the future. The work that is done through a gift of a chapel is work, not for the present generation alone, but for the future. People are saved to the Church at once, but their children are saved also, and their children's children and so on to the day of Judgment. The influence of a little chapel will be powerful; perhaps, for all time.

Who can estimate the good that will come from such a gift? Every time the Holy Sacrifice of the Mass is offered up on that altar, there is a merit for the man or woman who has been responsible for the place on which the Altar stands. Every little child instructed in the chapel means merit for the donor. From every Holy Communion, graces go out to the one who made that Holy Communion ceremony possible. In fact, there is not a good work done in that chapel, or a good work for which that chapel is responsible, that has not a share in it for the generous man or woman who built it, or caused it to be built.

You know, I never got down to a really thorough understanding of the great reason for a Day of General Judgment, until I came into the Church Extension work. I understand it now better than I did after the Seminary Professor had gotten through with me. He offered arguments, they were good, and I saw them; but in Church Extension I beheld them actually translated into deeds.



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Why, of course, there must be a Day of General Judgment. How can a man's good deeds, or his evil deeds, be counted at the hour of his death? No one has finished his work when he is dead. His sins and his virtues live after him, in spite of Shakespeare, who thinks that "the good is oft interred with their bones." Neither the good nor the bad is interred. The bad examples live on in children, in acquaintances, in friends, in neighbors, who are hurt by it. Virtue lives on to give example to the same people. So chapel building lives on in the people that it saves, in the good deeds that it promotes, in the sermons it is responsible for, in the Communion that take place at new altar rails, and in a thousand other ways. It certainly will take a Day of General Judgment to give to people who build chapels, or who are responsible for the education of priests, or the support of missionary parishes, all the reward that they deserve. They are dead, but their work is living. There is always a chapel working, or a priest ministering at an altar. But some day the chapel will have fallen and the priest will have died, you may say. Yes, but though you may take every stone from the foundation, you cannot take the real foundation away. (Applause.)

And so, my good friends, delegates to this Congress, take my advice and get all that is coming to you. Do such good as will last until the end of time. If you have the thought now to build a chapel, do not let it go. The Scripture said: "Hold fast to that which is good." Your thought is good. Hold to it, but do not hold it too closely to yourselves. Tell me about it. (Laughter.)

Tonight at the Mass Meeting, we will announce the new gifts for chapels, life memberships, foundershops, everything. Do you not want your name on the list?

Closing Prayer by the Moderator.

MASS MEETING.

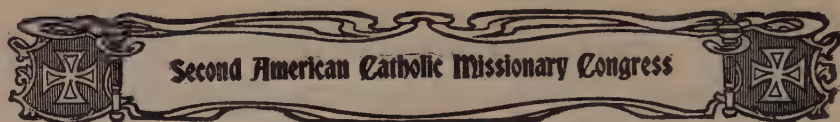
Symphony Hall, Wednesday Evening, October 22, 1913.

(Hymn by the Choir.)



IS EMINENCE, WILLIAM CARDINAL O'CONNELL: (Great applause.) The great Congress is nearly over. Its acts in the Cause of Christ and His Church Universal have passed into history. God alone knows what great, blessed results it will, in due time, have achieved.

The Congress in its spirit, its conduct and its method has been



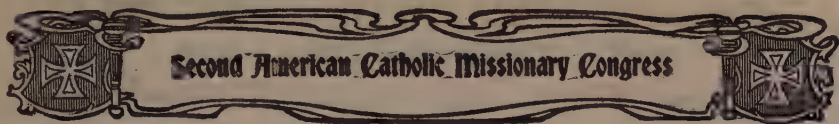
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truly Catholic. Charity and zeal have been its watchwords, and unity its great characteristic. Unity of the Episcopate is essential to the life of the Church. Whatever helps that unity is a blessing.

This Congress has undoubtedly worked for the whole community over all this broad land, north, east, south and west. We have spent these days in happy harmony, laboring for God. Those who have generously contributed by their presence when they could, and when that wasn't possible have otherwise manifested their interest in this great rally of missionary zeal and progress may well feel a thousand times rewarded. Such a glorious gathering of the Episcopate has, perhaps, never convened before in this country, and I desire to say that we may look for results of which even the most sanguine have not dreamed, (applause), for where God wants action, where the Church invites, and the Vicar of Christ leads the way, we have only to do our share, and the whole progress is ablaze with certain triumph.

Large minds see things always in a large way. Persons count for little. It is the Cause that speaks. When the purpose is great and the Cause is great, real men have no time for pettiness. That has been the splendid spirit of this Congress. Its greatness swallowed up every consideration but the Cause, and that Cause is bound to win. Indeed, we may well say, for the comfort and consolation of those who, for years, have labored for it, that it has already won. The struggle is over; the victory is here. (Applause.) The great Archbishop of Chicago (great applause, long continued; audience rising), the patron from the beginning of this movement, may well rejoice and so may the energetic young priest, Father Kelley (great applause), who has kept the wheels of this great missionary movement in motion. Shoulder to shoulder, they have borne the burden each in truly noble manner, and God will surely, richly reward them for their work for Him in this movement. (Applause.)

I am deeply grateful to all who have honored Boston in this great Convention—the Holy Father, his Delegate, the prelates, priests and good people who, at great inconvenience, have gathered here this holy week. Boston will never forget the vision of that wonderful procession of last Sunday with its three-score or more of the bishops of God's Church marching in solid phalanx to the sound of the Christian reveille which has echoed by this time throughout the whole world. (Applause.)



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Boston is proud of the honor you have given her, and Boston never forgets a debt she owes. (Applause.) Our loyal men and women of this whole See of Boston are Catholic through and through. Their hearts are all aglow at the sight of such a splendid spectacle. Throughout all Christendom there are no more devoted, faithful, generous hearts. The very Apostles themselves would glory in such a flock. Leave them, I beg of you, dear Archbishops and Bishops—leave them all your blessing before you go from them. Bring away from their city and their See a closer feeling of fraternity and affection and of happy memory of their good, genuine, Catholic devotion to you and to all your needs and interests.

Give us, venerable prelates, your love, your prayers, your friendship, and we will give you, in return, the pledge of constant vigilance over your interests, and a million hearts burning to aid you in your struggles. (Great applause, long continued. Audience rising.)

BISHOP CANEVIN: Your Eminence, the Committee on Resolutions begs leave to report the following:

“Resolved, That we express our hearty approval of the resolutions passed at the special meeting of the Archbishops, Bishops, Diocesan Directors, Provincials and Heads of Missionary Societies, assembled last night, which read as follows:

“Resolved, That the members of the Episcopate here assembled, as also the representatives of the Religious Societies for missionary effort in the United States, as also those of the Society for the Propagation of the Faith, constituting this meeting of the Second American Catholic Missionary Congress, do hereby express their high appreciation and their profound gratitude for the noble work done and the magnificent results achieved by The Catholic Church Extension Society of the United States of America. (Applause.)

To say nothing of other countless missionary activities, the erection of no less than seven hundred chapels in the spiritually desolate regions of the United States has demonstrated its power and effectiveness in the great work of the extension of the Kingdom of God.

We desire in a special manner to offer our heartfelt thanks to His Grace, the Archbishop of Chicago (applause), for his unabating zeal in the work, as well as to the Very Reverend Doctor Kelley (applause) for his own untiring labor in this great Cause, and we do hereby pledge to them, as well ■ to all the officers of the Society, ■ more hearty and



substantial co-operation in the future on our part. We express our profound appreciation and gratitude, and by this Resolution we pledge our future support to the movement. (Applause.)

We sincerely thank the Holy Father for sending to the Congress as his own personal representative, the amiable and zealous Most Reverend John Bonzano, Delegate Apostolic to the United States. (Applause.)

We feel that this Congress owes a debt of gratitude, which it gladly acknowledges tonight, to His Eminence, William Cardinal O'Connell (great applause), Archbishop of Boston and General Chairman of this Second Congress, for his generous hospitality, efficient direction and constant, active interest. (Applause.)

Furthermore, we thank the local Committee which worked under the direction of His Eminence and the clergy of the Archdiocese of Boston who, without one single exception, co-operated in making the Congress a success. (Applause.)

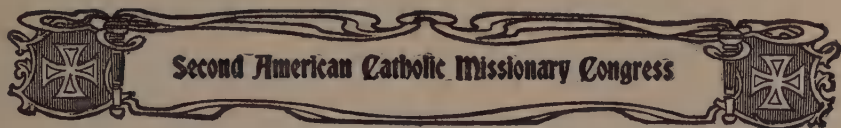
We thank the Mayor of Boston, the Honorable John F. Fitzgerald (great applause), for his kind welcome and also the efficient Secretary of the Congress, Mr. Joseph Brennan, of Boston. (Applause.)

We thank especially Mr. Frank J. Flynn, who not only worked for his own paper most efficiently, but also took excellent care that his fellow representatives of the Press of Boston should be given every opportunity of securing information for their papers. (Applause.)

The Press Committee, headed by Reverend Joseph McGlinchey, D. D. (applause), Diocesan Director of the Society for the Propagation of the Faith, did most efficient work; and in this connection the Congress wishes to pay a tribute to the splendid co-operation given by this representative of the great Society for the Propagation of the Faith in Boston. (Applause.)

We are glad and proud to report the fact that all Boston, Catholic and non-Catholic alike, has made us welcome (applause), and thus did much to insure the successful outcome of the Second American Catholic Missionary Congress.

We record with satisfaction the action taken by the Most Reverend and Right Reverend Ordinaries to authorize a Committee of Bishops, already constituted, to continue their labors of investigating conditions, and later on to report the results of their labors to the Board of Archbishops of the United States.



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We heartily commend the suggestion made in the address of the Most Reverend Chancellor of the Church Extension Society, Archbishop Quigley, the Father of the Missionary Congress idea who, through his own labor and the labor of his co-adjutors, brought to a successful issue two great Missionary Congresses (applause), that there be established a general Missionary Board to supervise and control missionary activities in this country, and bring them as closely as possible in touch with the Bishops.

The Congress commends the suggestion made at the opening of this Congress by the Right Reverend Bishop of Toledo, namely, that there be fuller co-operation of missionary activities in the United States.

J. Henry Tihen, Bishop of Lincoln, Nebraska; Reverend J. F. Noll, Huntington, Indiana; Reverend M. J. Riordon, Baltimore; Leroy Hackett, Chicago; James Flaherty, Philadelphia; Francis A. Campbell, Boston."

All those in favor of heartily endorsing these Resolutions will respond with a good, Boston aye.

The AUDIENCE: (Unanimously.) Aye.

His EMINENCE, WILLIAM CARDINAL O'CONNELL: It now gives me great pleasure to introduce to you the Archbishop of Santa Fe, Monsignor Pitaval. (Great applause.)

ADDRESS

BY THE MOST REVEREND JOHN B. PITAVALE, D. D.
ARCHBISHOP OF SANTA FE.

(Archbishop comes forward amid great applause.) I am sure that you will not applaud so much after you hear me.

YOUR Eminence, Most Reverend and Right Reverend Bishops, Very Reverend and Reverend Fathers, Dear Friends: Though I took part in that great manifestation of love given to your dear Cardinal after his address, I wish to extend to His Eminence my personal gratitude, and I am glad to have this great occasion to do so. I am the only begging Archbishop in the United States. (Laughter and applause.) In order to make my begging successful, I have to prepare the way just like my illustrious Patron Saint, John the Baptist.

So, two years ago, I attended a meeting of the Archbishops, and I met for the first time the Most Reverend Archbishop of Boston. I approached him on the subject of my Missions, and I asked him if



there was a possibility for me, whenever the time would be favorable, to come to Boston and do some work of collecting. His Grace then answered me that he would take the matter under consideration, and that later on he would let me know through Father Phil—everybody knows Father Phil (applause)—I don't know his name yet (laughter)—Father Phil. He asked for an audience with His Eminence, and yesterday he saw personally His Eminence, and asked him at what time I could see him. His Eminence regretted very much that yesterday it was impossible for him to see anybody, but he asked me to write him a letter. And last night His Eminence came to me, and did something which could not be expected from any Cardinal except the Cardinal of Boston. (Laughter and applause.) He came to me and he said, "My dear Archbishop"—he took hold of my hand—"My dear Archbishop, I thought of you the whole afternoon and I was afraid that this morning I left you under the impression that we would not give your Missions the proper attention and consideration." You may imagine how I felt when I saw His Eminence taking such a step. It shows the big heart of your dear Cardinal. (Applause.) He told me then, "Be sure, my dear Archbishop, that we will not forget the Archbishop of Santa Fe in his work in the future." And I am sure that he won't. (Laughter and applause.)

Since this Missionary Congress has for its purpose the discussion and consideration and ultimate betterment of the conditions of the Catholic Church in its entirety, I hope I will be pardoned for craving on this occasion perhaps more than my full share of attention for a direly neglected portion of the Vineyard of the Lord.

In appearing before this august assemblage of Prelates and Priests and of a loyal and distinguished laity, I confess that I feel at times very much like my illustrious Patron Saint, John the Baptist, when he spoke to the multitude assembled on the banks of the Jordan saying, "I am the voice of one crying in the wilderness," for that portion of our country from which I have come to be present at this gathering is to many of the good people living in the East more or less a "terra incognita," an unknown region, the very name of which suggests sandy deserts, sage-brush flats, bald cliffs, barren valleys, thickets of cactus, scorching climate—in short, a howling wilderness.

Yes, my dear friends, I am confident our country or territory is practically an unknown country, and its inhabitants unknown to you,



HIS EMINENCE, CARDINAL O'CONNELL,
Archbishops, Bishops, Clergy and Delegates leaving the Cathedral and passing through the lines of the Knights of Columbus



HIS EXCELLENCY, THE MOST REV. JOHN BONZANO, D. D.,
Apostolic Delegate, on his way to the Cathedral of the Holy Cross to Celebrate Pontifical High Mass



and yet, the Southwest is a beautiful, interesting and fascinating country where American history was being made—where the beacon lights of Christianity and civilization were lighted and blazing long before the foot of the white man trod the shores of the Atlantic (applause); a country where some of the grand and most strenuous Church Extension work has been done in the past, where it still is being done, although under the most distressing and discouraging circumstances. Ours is still, preeminently, a missionary country where much help is needed to save and to rebuild the work which once flourished throughout the Southwest so gloriously, which, owing to the diverse circumstances, languished for many decades, but which in these later years is again beginning to show some of the life of bygone times.

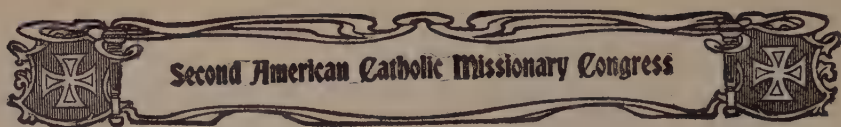
Now, what is the present condition in the Southwest? I will take my own Archdiocese which is a fair example from which to judge. If you take the six New England States, add to them New York and New Jersey, and arrange them so that they form a square, you would then have an area not quite as large as New Mexico. The Archdiocese of Santa Fe comprises the whole of this State, bordering in the south on Old Mexico.

Comprising the southern extremity of the Rocky Mountains, its northern half consists of a high plateau, table land, averaging about six thousand feet above the sea level, while the southern half has a lower altitude and comprises the so-called "Staked Plains," almost an absolute desert.

Aside from the rainy season in July and August, there is practically no rainfall all year. That and the high altitude account for the character of the country, which, in the main, consists of dry and dreary wastes, sandy valleys and plains, cut up by deep gulches with their perpendicular banks of adobe covered with dusty sage brush and grease wood, some sharp-leaved Yucca plants and some sporadic pinons, crippled, dwarfed and twisted.

The landscape is now interrupted by high mesas or table lands, then again flanked by wild and weird rocks, bald and bold cliffs in their grotesque and fantastic forms, or, especially in the mountain ranges, cut up by deep canyons.

Aside from some mining industries and agricultural pursuits, especially along the banks of the few streams where the land can be irrigated, the country is good only for stock raising. It requires a vast



amount of this arid or semi-arid country for the support of one flock of sheep, and from absolute lack of water, large stretches of land cannot be used even for grazing purposes. This character of the country explains some of the difficulties which make it necessary that the inhabitants live in widely separated villages and isolated ranches.

The southwest is a country of magnificent distances where a person may travel twenty or thirty miles without seeing a human being. As I said before, New Mexico is somewhat larger than the six New England States, New York and New Jersey combined. Scattered over this vast stretch of arid country are the small towns and villages, pueblos and ranches of the one hundred and thirty-five thousand Catholics, of whom about one hundred and twenty thousand are Mexican and about fifteen thousand are Pueblo Indians. The Archdiocese numbers forty-three churches with resident priests and three hundred and seventy-four Missions and Stations. These four hundred and seventeen places are attended by seventy priests. Some pastors, aside from attending to their own parish duties, must attend, besides ten, fifteen or more mission stations. Most of them, even the larger ones, can be visited only on week days.

The priests spend days and weeks traveling overland from village to village to say Mass in a rude adobe church or in a large room or some dwelling house to preach the word of God to their people, to baptize their little ones, to instruct the children and prepare them for Confession or for their first Communion, to visit the sick and then, taking a late and scanty breakfast, to rush off to the next village, perhaps twenty or thirty miles away, there to render the same ministration the following morning, and to continue this for a number of days, if not for weeks, at a time.

You will realize, my dear friends, that more men and means are required to ameliorate these conditions. In some villages churches or chapels ought to be built. Many a new parish ought to be established to lessen the excessive burden of the missionary priests and to make a more adequate ministration to the faithful possible. More churches, more parishes, and more priests are required, but very little can be done without outside assistance since, on account of the poverty of the Mexican and the Indian population, it requires from six hundred to eight hundred families to support one priest.

But the most urgent, the most crying need is that of establishing



Catholic schools. (Applause.) The Church Extension Society proclaims as its main object "to preserve the Faith of Jesus Christ to thousands of scattered Catholics in every portion of our land." There are certainly different ways and means of realizing this object. In most places, I admit, it can be obtained best by assisting in the building of chapels and churches. If that, however, were the only means, the great Southwest, where assistance is needed more—I say it unhesitatingly—more than anywhere else in our country "to preserve the Faith among thousands of Catholics," the great Southwest would have to be eliminated to a great extent from the activities of this admirable Society. For here it is not chapels and churches so much as schools that are required above all to preserve the Faith among Catholics. The school question in my Archdiocese is a very peculiar one. The school tax in these poor Mexican towns and villages reaches only to employ a rather incompetent teacher for a few months of the year—five months at most.

The Protestant denominations weren't slow in availing themselves of the opportunities which those conditions afforded. In many of these exclusively Catholic Mexican villages they have established free and well-equipped Protestant schools with competent American teachers. In one parish of my Archdiocese there are five schools—in five different Catholic Mexican villages—five Protestant free schools in one single Catholic parish.

Besides these day schools in the different villages, the Protestants conduct four different mission boarding schools in the cities, into which they lure Catholic boys and girls from all over the Southwest, and even from Old Mexico, where they are received and educated and clothed free of charge. To appease the consciences of the Catholic parents, they try to tell them that the schools are non-sectarian and built solely with the desire to impart to their children a secular education. Non-sectarian! Bah! In their hypocrisy—I had a word before hypocrisy, but His Grace, the Archbishop of Chicago, asked me to leave it out. I would like to use it though (great laughter and applause). I asked him, "Well, couldn't an Archbishop from the West use such an expression?" "It seems to me not, but I am sorry for it." (Laughter.) You see, we aren't used to speaking before such a refined audience. (Laughter and applause.) In their hypocrisy and duplicity they go even to such a length as to assure the Catholic parents that theirs are industrial schools, pure and simple, and



that religious education will not be given to the children in conformity with the desires of their parents.

Some time ago the pastor of an Albuquerque parish, the largest city in New Mexico, with a population of fifteen thousand people, received a letter from another pastor, a man who has now been in his parish for the last fifty-six years—he went there just shortly after I was born (laughter and applause), and he is very careful to remind me of that—inquiring whether the Escuela Manual was a Catholic institution, since several of his parishioners wished to send their boys to that college. This institute, called Escuela—a manual training school—is in reality a Presbyterian college whose solicitors, after deceiving the parents as to the religious nature of the school, require them to sign a contract to leave their children at that school for five years, a time more than sufficient to imbue them with heresy and with a most incarnate hatred towards all that is Catholic. While this is a college for boys, the industrial school at Howard is for girls. Every Sunday you may see about one hundred girls coming out of this school and being marched, not to a Catholic church, but to one which is called the “Mexican Methodist Chapel,” to hear the instructions of a renegade Catholic. I must say that 70 per cent of the girls are daughters of Catholic families, shamefully deceived by these propagandists of error through the promise that the religion of their daughters will be conscientiously respected.

What is true regarding the Protestant Mission school is also true regarding the Orphans’ Home, which a so-called doctor pretended to establish on a non-sectarian basis. He required an appropriation from the New Mexico legislature to erect it, and turned the Orphans’ Home over to the Presbyterians. Of course not one of these orphans has ever been entrusted to a Catholic family.

We have done everything in our power to counteract these conditions. We have not been idle. Since the last Missionary Congress we have opened nine parochial schools, and the tenth one is under construction. We have also begun the construction of an institute, a semi-orphanage and industrial school for boys, at the outskirts of the City of Albuquerque, which will be conducted by the Franciscan Sisters from La Fayette, Indiana, who are in charge of four parochial schools in my Archdiocese. I am pleased to mention that the Church Extension Society has contributed over five thousand dollars to this



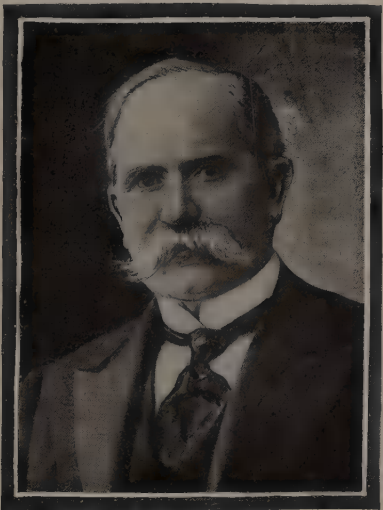
Mrs. EDWARD H. DOYLE

A Founder in the Catholic Church Extension Society



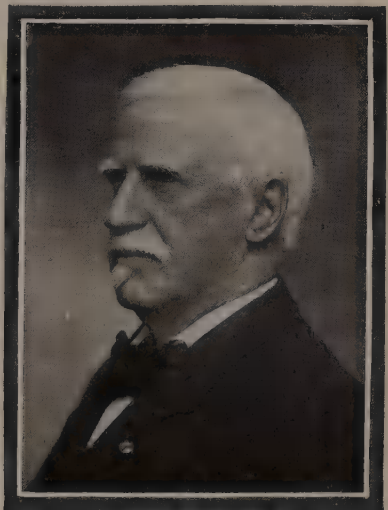
Mr. EDWARD H. DOYLE

A Founder in the Catholic Church Extension Society



Marquis MARTIN MALONEY

Founder and Member of Board of Governors,
The Catholic Church Extension Society

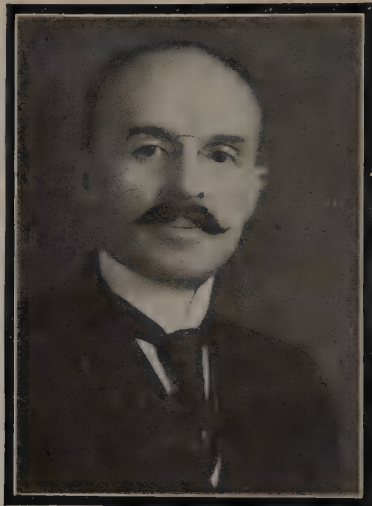


Col. R. C. KERENS

Founder and Member of Board of Governors,
The Catholic Church Extension Society



Mr. EDWARD F. CARRY
Executive Com., Catholic Church Extension
Society, Chicago



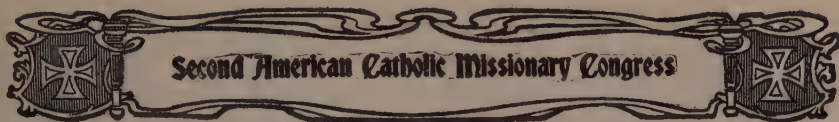
Mr. JOHN A. LYNCH,
Treasurer of the Catholic Church Extension
Society, Chicago



Mr. RICHMOND DEAN,
Executive Com., Catholic Church Extension
Society, Chicago



Mr. WARREN A. CARTIER,
Recording Secy., Catholic Church Extension
Society, Ludington, Mich.

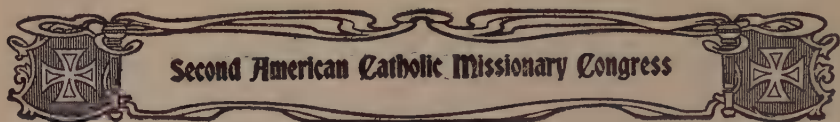


institution under the name of "The Bourgade Memorial School." (Applause.)

The very day after I published my appeal for this institute, the aforementioned doctor published in the same paper a piteous story of a widow with five destitute children whom he had found at Las Cruces and brought to his Orphan Home, and the names of these same orphans were Mary, Fred, and Pat, and so forth, Farley, undoubtedly wishing to intimate that, while I was instructing my orphans, he was gathering in the Catholic orphans, not only of Mexican, but also of Irish descent.

Under these harrowing conditions, can we claim this vast missionary field of the Southwest as exclusively ours? We might claim it, even, by the right of discovery and occupation. We might plead the price paid for it in the blood of martyrs, unexampled heroism, in labors without number, in hardships and sacrifices unsurpassed, but the Protestants fling into our faces that this is not an abandoned field, but a neglected field; that they must assume the burden, evidently too heavy for our unwilling shoulders, of educating the "benighted" Mexicans and Indians. If their reproach that we are trying to keep the Mexicans in ignorance is not to enjoy the semblance of truth, and bring conviction to the ignorant, must we not rise at least to the level of their endeavor and face our obligation? That, however, cannot be done adequately unless we are assisted by organized endeavor. But where shall we look for such organized endeavor if not to the Church Extension Society? Hence, my remarks regarding the ways and means by which the Church Extension Society can realize its main object of "the preservation of the Faith of Jesus Christ to thousands of Catholics in every portion of our land," which in our Southwest can be done only by establishing schools.

If you doubt my story, learn it from the Protestants who have dotted the whole country with their proselytizing institutions. I am here to plead for the necessary discretionary powers of the directors of this great Society. If The Church Extension Society is to accomplish the things for our Church, that the Home Mission Societies do for Protestant churches, it must not be sectional in its provision for the application of relief funds. On account of the diversity of needs, its scope should become comprehensive enough to embrace the paramount need of our great Southwest—the establishment of educational institutions.



It would be a sad spectacle, indeed, if, through our indifference, lack of generosity or missionary zeal, New Mexico, with its unsurpassed missionary record should be wrested from us. Would to God that the heroic Franciscan Missionaries of Spain, who labored for centuries under untold hardships and sacrifices among the Indians and Mexicans in the Southwest—forty of whom shed their blood for their Holy Faith, and twenty of whom were slain on one and the same day by the Pueblo Indians—would that these heroes of a bygone age impart some of their missionary zeal to us! No, we cannot permit that this missionary field, saturated with the blood of martyrs wrested under indescribable hardships from barbarism and paganism be abandoned. Once already was Mexico abandoned—when Mexico declared her independence from Spain and had confiscated all Church property in the fore part of the last century, the heroic missionaries were forced to abandon New Mexico. And when, after a long interval, New Mexico became part of the United States through the Treaty of Guadalupe Hidalgo, the Vicars Apostolic, and subsequently the Bishops and Archbishops of Santa Fe appealed to France for missionary aid, France responded most generously. It was the missionary spirit of France, it was the allocations made by the Society for the Propagation of the Faith that saved the Faith in New Mexico. Even today the majority of the seventy priests of the Archdiocese of Santa Fe are missionaries from France, and even today some of the funds needed in our Southwest for missionary purposes are furnished by the Society for the Propagation of the Faith, thanks to the friendship, kindness and influence of Monsignor Freri and of his worthy assistant, Father Juillard, both of whom worked for years as missionaries in the far West, and consequently know from their personal experience our circumstances and needs.

But now the time has come when this burden must be taken up by our own country. Is it not rather humiliating that the Catholic Church of the United States, with its fifteen millions of members, should be so apathetic and indifferent towards its own Missions that its missionaries are forced to appeal for aid to foreign countries? Or is it perhaps a matter of pride for the Church in America that its Missions are placed on the same footing with those of China and Southwest Africa as foreign missions, to be assisted by the Mission Societies of France and Germany and Austria, just as though the Catholic



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Church in the United States were so poor that it had to solicit aid from Europe? Or am I exaggerating and is the Church in America doing its duty towards its own missions?

My friends, you have been patiently listening to my presentation, such as it is, of our conditions in the Southwest, and to some of you who listened to me five years ago it may have a familiar ring, and may evoke the question: "Has not the Archbishop anything new to tell us besides his tale of woe?" Others, perhaps, will say to themselves: "Why must this glorious occasion, this splendid manifestation of the strength and power and wonderful vitality of our Holy Church be marred by the sombre picture drawn by this begging Archbishop from the 'wild and woolly West'?" (Applause.)

But, my dear friends, what can I do? I am calling your attention to the seriousness of the matter. I would be remiss in my sacred duty if I did not try, by every means in my power, to dispel the mist of ignorance that blinds the eyes of many to the impending doom of the Catholic Church in my jurisdiction.

This is a Missionary Congress and I have the right to dwell upon its true aim and object. (Cries of Good! and applause.) In our midst, here in our country, is the missionary field that is more sadly neglected than foreign fields; with us is the vineyard of the Lord that stands in more crying need of zealous laborers than far off India and China. Far be it from me selfishly to discourage your generosity towards the distant heathen and his needs, but, my dear friends, don't forget that in your own midst and in your own country there are thousands of Catholics who, from lack of adequate priestly ministrations and from lack of educational facilities and religious instruction are in danger of losing their faith. I have said nothing about "extending the Kingdom of Christ"; I have said nothing of the twelve thousand pagans of my archdiocese to whom the glad tidings of our Holy Faith have never been announced, and who are absolutely without provision for their spiritual needs and spiritual welfare. The enemy is mindful of this fact and is busily sowing the cockle of false doctrines into the hearts of ill-instructed Catholics and utterly abandoned heathens. Shall we permit such conditions to continue? Are you to consider my appeal as made merely to your generosity, to your charity? Is it not much, rather, your bounden duty to come to the assistance of your struggling missions?

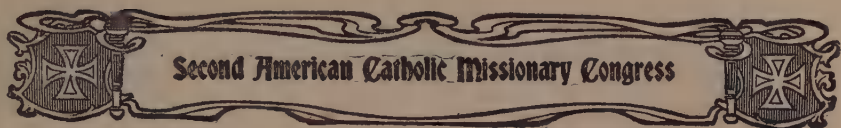


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You are happy when you can go to your duties with comfort—nay, with even luxury. You worship Almighty God in spacious and magnificent churches, and an army of priests is at your beck and call for every spiritual need. Is that a reason, my dear friends, to turn a deaf ear to the pleadings of your less fortunate brethren? (Applause.)

I have read—I didn't see them—simply read of the stately temples and sumptuous cathedrals that are being reared at the cost of millions of dollars in our great cities, and I rejoiced at these witnesses of our Holy Church's glorious development. But before the eyes of my soul arises a different vision, dimming this magnificent spectacle and over-casting with gloom my rejoicing. It is the picture of another glorious edifice, hoary with age, cemented with the blood of many martyrs, with the sweat of countless apostolic men—the picture of the older Church in our great country, but now crumbling into ruin, disintegrating pillar by pillar—nay, stone by stone, moreover exposed to the fierce attacks of a relentless foe. It is our Catholic Church in the Southwest. (Applause.) Occasionally I hear from your churches and cathedrals the peal of mighty organs, the strains of heavenly music in praise of the Most High, but it is drowned in the far-off cry of the dark skinned sons of my western desert: "Behold, our children are crying for the bread of God's Word and there are none to break it to them." Behold, we are being dispossessed of our lands; we are a doomed and vanishing race. The white man is enjoying the fruit of the land that we inherited from our fathers and enriching himself on the spoils of our suppression, and in return he refuses even the pittance that would enable the minister of God to bring to us the message of another, a better land and life. After being robbed of our earthly heritage, are we to be deprived of our heavenly birthright also?

My dear friends, is this a mere figment of my imagination? Isn't it, rather, the plain, unvarnished truth? Are we alive to our responsibilities? Are we willing to fold our arms in satisfaction and hug to our hearts the illusion that all is well with the Catholic Church in America? New Mexico is raising her cry for churches, priests and schools. The appeal of her missionary priests does not ask for alleviation from hardship, but for the means to provide for the spiritual wants of those entrusted to their care. The population of New Mexico is appealing for more priests, more frequent services and better opportunities to live up to their holy religion. Their souls are asking



for bread and there is none to break it to them; but above all, the hundreds of children now attending Protestant missions are crying for their inalienable right to a Catholic education, and I, upon whose shoulders rests such a heavy burden of responsibility, add my appeal to theirs, and I hope and pray, my dear friends—people of Boston—that, here, at least, my voice will not be “the voice of one crying in the wilderness.” (Cries of Good! and great applause.)

(Hymn by the choir.)

VERY REVEREND FRANCIS C. KELLEY: (Amid applause.) Your Eminence, Most Reverend and Right Reverend Bishops, Very Reverend and Reverend Fathers, Ladies and Gentlemen: It is a very pleasing thing for a tired man to make the last announcement, even of such a very successful and very pleasant Congress. And yet, it is a serious thing, too, for I hate to leave Boston. I have grown to love it. (Applause.) I hate to leave the friends I have made in a five week’s sojourn here, but my sorrow is alleviated by the announcements I have to make. (Laughter.)

It is always pleasant to acknowledge good things. I don’t intend to make an address. I only desire to return thanks to those who have contributed, as a crown upon the Congress, the following life-memberships and chapels.

The following special donations are reported up to date. Some have been paid and some are promises. The list is incomplete, as all the donations have not been reported to me.

Founder: Harry Schmitt, Philadelphia.

Life Memberships: Priest of New Jersey; Thos. T. Eckert, Jr., New York; Chicago Priest; Dr. Joseph H. Devenny, Dorchester; New York Priest; Bishop Anderson, of Boston; Miss K. A. Brothers, Boston; Mrs. J. J. Caffery, Louisville; Rev. Father Noll, for “The Sunday Visitor,” Huntington, Ind.; A. J. Felker, Marshfield, Wis.; Harry P. Nawn, Boston; Monsignor Supple, Boston; William J. Dooley, Boston

Chapels: Mrs. Thos. T. Eckert, Jr., New York; Mrs. Rose Cannon, Roxbury; Ladies’ Auxiliary, A. O. H., of Essex County, Mass.; Rev. S. J. Morrison, Chicago; Two Unknown; Archdiocesan Temperance Union of Boston; Mrs. David O’Shea of Chicago, and Mr. A. A. Hirst of Philadelphia.



And, besides this I have a note from a lady here as a delegate from Chicago, saying: "In thanksgiving for blessings received, I promised to build a chapel, but I beg you, don't mention my name."

MONSIGNOR PITAVAL: (Addressing speaker.) Excuse me. Put the name of Father Phil down for a chapel in New Mexico, (great applause), in memory of his predecessor, Monsignor McQuaid. (Great applause.)

DR. KELLEY: This chapel, announced by His Grace, was already on the list that was acknowledged at a previous meeting amongst other Boston chapels.

MONSIGNOR PITAVAL: Well, I didn't know that. (Laughter.)

DR. KELLEY: I suppose, however, His Grace would be very greatly pleased if some one in this magnificent audience would now make another donation for New Mexico.

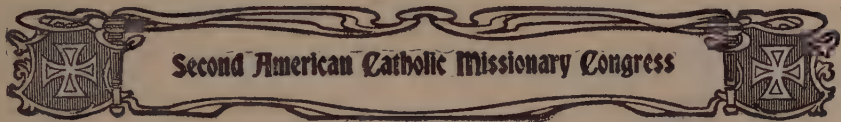
I also wish to acknowledge two donations for the missionary priests of the Philippines of four hundred dollars a year each as long as the donors live. Both for Bishop Dougherty. (Applause.)

It is my duty now to introduce to you the lay speakers of the evening.

A few years ago I happened, by chance, to get into very distinguished company, and I met a President of the United States. In the course of a conversation his Excellency said to me, supposing that I must be pretty well acquainted all over the country, "Do you know a lawyer living somewhere west of the Mississippi, a Catholic, rather prominent, and very, very well known to his fellow Catholics—a man of great ability who would probably accept a high judicial position in the Federal Government—I mean a man whom I, perhaps, later on, could consider able enough for even the Supreme Court?"

I thought for only a moment, and I said, "Yes, Mr. President, I know such a man; but I am almost afraid he would not accept. He is a very, very modest man, but if you wish, I will speak to him about it. Indeed," I added, "I am now on my way west, and I will meet him and speak to him." The President said, "Very well. Sound him on the subject and please let me know what he thinks."

The man did not think he could leave his beloved California,



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even for so strong a temptation. He is your speaker this evening. Mr. Joseph Scott of Los Angeles. (Great applause.)

ADDRESS

BY THE HONORABLE JOSEPH SCOTT.

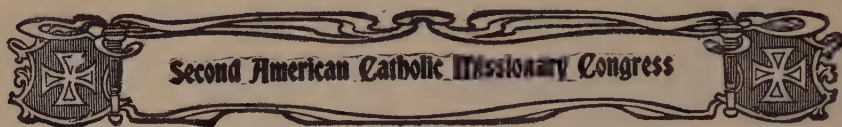
CHAIRMAN OF THE BOARD OF EDUCATION OF LOS ANGELES.

YOUR Eminence, Most Reverend Archbishops, Right Reverend Bishops, Very Reverend and Reverend Clergy, Ladies and Gentlemen: I have no printed paper to read nor any glowing adjectives to be criticized by the Archbishop of Santa Fe. (Great laughter and applause.) But I came twelve hundred miles farther west than the place our good friend, the Archbishop of Santa Fe, calls "wild and woolly," so you had better take a good look at me.

I don't know how I am going to forgive our good friend, Doctor Kelley, for his very generous introduction. He ought to have said that there are other things besides glory that keep me in Los Angeles. I have a few hostages to posterity there, and I am expecting to get back on the quarter past eleven to those same youngsters.

I have no paper, and you will have to take me just as I am. Have you ever heard that story about the colored girl in Alabama who was going to be married? When they came to the minister he said to the colored lady, "Will you take this gentleman for better or worse?" And the colored lady said, "No, sir; I will just take this yar nigger as he is." (Great laughter and applause.) She said, "For if he gets any better, the good Lord will take him, (laughter) and if he gets any worse, I will kill him myself."

I am glad the Archbishop of Santa Fe spoke ahead of me. You see, what a reckless, "wild rose" product they grow out in the "woolly west." You cold Bostonians must regard us as lambs alongside. We have grown up that way, because when you were cultivating Boston, you ignored a certain type of citizen who had never a moment to look you in the face. But the Lord knows you have been looking at us long and steadily enough since. There is a type that the good Archbishop referred to and which we have in California—like the men you have here, good men that your great and distinguished Cardinal extols, as he ought to—men who love liberty, men who have done so much to keep liberty in this country. But there is another type—the bigot and fanatic, who cannot give the Catholic Church a square deal; who loves to vilify the good, ascetic and austere mem-



bers of our clergy; who doesn't hesitate to loose his tongue upon the great sisterhoods throughout the country; and it is just as the Archbishop of Santa Fe says—that we have got to reckon with that class.

I am not here to throw a discordant note into this great and royal assemblage. Charity and zeal, as your Archbishop said, are its key-notes, but there are other things, too—not for the Archbishop to reckon with, but for us laymen to reckon with. (Cry of "Good!" from Archbishop Pitival and great applause from the audience.)

I have always been taught that fortitude was a virtue, a Christian virtue, and that the Catholic Church never ceases inculcating that virtue. Whether it was in the days of the little virgins in the Coliseum or the days of the Crusaders of Palestine or even in the United States, the man of fortitude was the man the other fellow reckoned with all the time. Who is going to help the Archbishop of Santa Fe in checking this kind of a crusade that takes these good Mexican children from their homes into the hand of the proselytizer by drawing them from the breasts of their mothers? Such proselytizing is not indulged in by this Congress, and never would be, but we are going to reckon here tonight with the spirit without which the Church never could have existed—the spirit of the missions.

Now, in the next month in California they are going to celebrate the two hundredth anniversary of the birth of one who was born near the Mediterranean Sea. He was the man who evangelized California, but there was somebody to assist him. Some men and women like those that Doctor Kelley alluded to here tonight. There was that type of layman. Two years before he started upon a tremendous journey he visited our Province of California to find out from Father Junipero how he would take care of California—not by taking the Indians by the throat and throttling them or by beating their brains out, but by bringing them to God, and so Don Jose Galvez, a good, sincere layman, said, "Father, we will build three missions in California, and with the help of God we will go ahead and we will see that you get through." And Father Serra replied, "You build one at Santiago, and one at Monterey and one in between." And he said, "Father, we will equip those mission chapels and we will give you men to take care of them, and send three ships to them so that they can go to San Francisco by water, while you travel overland." Now you haven't read about that story in your school books, have you?



(Applause.) I don't suppose you will find that in the school books in cold, cultured Boston. (Applause.) Why? Because—I give credit to them for it—the Puritan has always seen to it that what he did was placarded over the whole world, and that your children and my children should know what he accomplished; that you and I remain sadly ignorant of the achievements of our great Church and of its history, and not know what it has accomplished on this continent, where the flag flies. We don't know what the Catholic laymen did to co-operate with the Franciscan friar to civilize California. (Great applause.)

And so Father Junipero Serra went into Santiago, and after he got there, Don Gaspar de Portola—another fine type of Catholic layman—said, "Father, you stay here and we will go north and we will find Monterey, and then, when we find Monterey we will plant a mission there in memory of the King; and he started on the trip up to Monterey.

California is a pretty country, ladies. (Applause.) Believe me, when you go over the valley to Sierra Madre and then go up to the Santa Clara and get a glimpse of the landscape of California, you will be glad and rejoice. Oh, there are other places in California which you skip through now by night on a Pullman train which Don Jose went over on foot. So, nine long, weary months went by, and this good, robust Catholic layman, fired with missionary zeal, found his Monterey, and when he got to the heights of Monterey he lost his bearings. But he walked on and on and on until one bright morning somebody came back and said, "We have discovered something different—a great, big inland arm of the sea. We want you to come and see it." And then was fulfilled the promise of Don Jose to Father Junipero Serra. When these three missions were organized Saint Francis of Assisi was not included and so Father Junipero Serra said to Don Jose, "How about our good patron, Saint Francis of Assisi?" "Well," he said, "if Saint Francis of Assisi wants to have a mission in California, let him give us a harbor and we will put up a mission there." When he saw this same inland arm of the sea, he said, "There is the Golden Gate, and here is the harbor of San Francisco. Our Patron Saint has a place for his mission." (Applause.)

Now, that is the history of the foundation of the missions in California. Don Gaspar de Portola came back, ■ terrible journey of five hundred miles on foot. Some of you people who get ■ ride in a

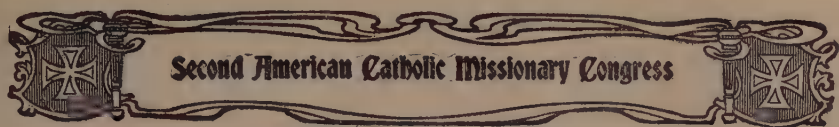


Pullman car for a day or two, think you are dead. Don Gaspar de Portola walked five hundred miles, with his followers and Father Crespi, and when they got back to Santiago it was one of those seasons when it was dry and arid, and they were carried on litters and stretchers back to Santiago.

When they came back Father Junipero Serra saw the gaunt faces of his friends and the haggard features of his soldiers, he broke down and cried. And Don Gaspar de Portola said, "We have got to leave this country; it is worthless." And Father Junipero Serra said, "Don't do that." Don Gaspar said: "I have been gone twelve months; what luck have you had; how many up there?" And Father Junipero Serra said, "God help me as a most miserable sinner, not one." Don Gaspar then cried: "This is a worthless, miserable, savage people. Come on back to Mexico; come on back." "Oh, no," the Father said, "don't ask me to do that. Don't you remember Don Jose was to send warships?" The Don replied: "Oh, yes; but that was a year ago, and there is no ship in sight; it is probably down in the bottom of the sea." He added, "You have got to come back with me to Mexico. You have failed."

This will do Doctor Kelley some good, if he hasn't heard it before. Twelve months, and not a cent! (Laughter.) The Archbishop of Santa Fe will cheer up. And so they went down to the shore of Santiago Bay and Father Junipero Serra went down there on his knees on the sands of the hill of Santiago Bay and opened up his heart to God and Saint Francis of Assisi, and begged them to save these people of California—prayed that God would come and give them some relief, and succor, and while the old Franciscan Father knelt there upon the shores of Santiago Bay praying for the ship to come, as they looked behind Loma, a little sail of the great ship appeared above the horizon, and Father Junipero Serra and Don Jose laughed and shouted for joy, and the mission started upon its splendid journey of success that you have all read about.

What does that indicate to you or to me? They are a type, my brother, of you and me. We lack faith and absolute confidence in Almighty God, and we need the priests, the consecrated men of the altar, to tell us once in a while how we are tripping up. (Applause.) And these men that were in Father Junipero Serra's expedition were men like you and I—officers well educated, trained in the profession



of soldiers, it is true, but men who had graduated from colleges and understood their religion thoroughly, and yet, they were the doubting Thomases of the expedition.

Now, it may be said, where is the point of the story? The point is this, ladies and gentlemen: that what is true of that day and generation is also true of every other day and generation, when the missions thrived in the Church. You remember, those of you who came from the Emerald Isle—first hand, second hand or third hand—when Ireland was the Isle of Saints, the scholars and lay Irish were patrons of learning. The scholars and lay Irish equipped the missionaries to go out into Germany, Scotland and England to evangelize those countries. What is true of Ireland—with whose history I am more familiar, because my mother came from Vinegar Hill—is true of other countries. Spain! look what it has done for the mission life. France! look what it has done. But it was the leaders of the laity in those days who were willing to do something; it was the people who were controlling, so to speak, the sources of wealth (applause) who did something. And so it is today. If this missionary spirit is to thrive, it must thrive in the robust breast of the Archbishop of Santa Fe or through the magnificent fibre of your good Cardinal, or in the whole-souled optimism of Doctor Kelley—but it has got to come also through your pocketbooks. (Applause.)

Believe me, women get hungry; believe me, men get hungry in New Mexico, and I want to tell you, too, what the Archbishop has not alluded to,—they get thirsty in New Mexico—and it isn't a Kansas thirst either. (Laughter and applause.)

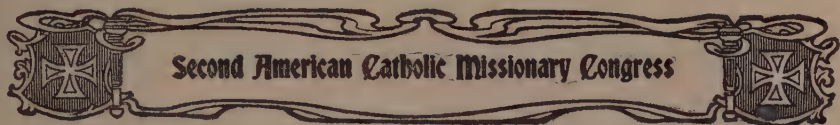
I want to tell you, ladies and gentlemen, when you come to think of the privations of the missionary priest within the confines of these United States, and no farther, you have got something to be proud of. There is enough in the story to make any man stop and listen, whether he is in the right path or whether he is away from it. That kind of a story isn't going to be taught if it isn't learned by you and me. Father Ubach, the good little friar, came fifteen hundred miles up into Arizona on foot among the coyotes, sagebrush, the Apache snakes and the Apache Indians. That was a little walk, wasn't it, in the middle of summer? (Laughter.) I always wish that the tourist coming out into California and getting caught in a snow storm could be told the story of that fifteen hundred mile walk, and he will



see what made the little friar walk, walk, walk, and what made Father Junipero Serra walk, walk, walk, as he did through Santiago to San Francisco Bay and back three times. And some of you older veterans who think you have outlived your usefulness, I want to give you one thought: When Father Junipero Serra started out to get into California he was fifty-six years old. (Applause.) Now, then, ladies, when your husband says he is too tired to walk with you a couple of blocks, talk to him about Father Junipero Serra; and when he is too tired, about Easter time, especially, to walk up to the Padre and get a little clearance, tell him about Father Junipero Serra. It is worth while, because, after all, you are reviving the spirit of those days. Boston has a great deal to be thankful for. I am very proud to hear your Cardinal talk to his people. You have a great deal to be thankful for.

Looking at it now from a material standpoint, I pray you younger people of the rising generation to bear in mind that you cannot accomplish anything except by suffering; and if you have to suffer a little in your pocketbook, the more you get of that kind of suffering the better it will be for you in the next world. (Applause.)

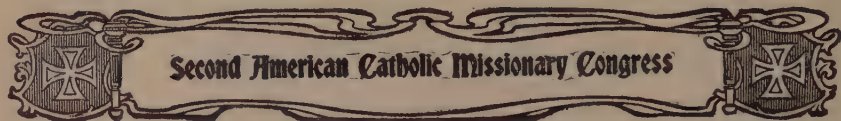
Now, they will tell you about the missions in California, and that they have not been a success, because apparently, some of them are in ruins and the missions of the Indians are scattered to the four winds of the earth. That story isn't true. It is a fact that these missions of California have disintegrated and become ruins, some of them, owing to the charming diversity of statesmanship which we have today, and which was due to come about that time—in the year 1846, when the Spanish courtiers, realizing that they owed money to the mission Fathers, which they did, as they were housing their soldiers and not paying their board bills and bills for other little necessities which soldiers need,—the Spanish courtiers, in 1846, decided to secularize the missions. The Mexican Government thought it was a splendid idea, too, and so they emphasized that secularization by doing what they thought was the only good thing for them to do and escape paying their bills, and so they confiscated the missions, just as they are confiscated in Portugal or anywhere where the enemies of the Church are in control. They confiscated these Indian missions, their



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churches, and they sent the poor Franciscan friars to the four corners of the world, as far as they were concerned. But history records that when these Fathers were left in Santiago Bay on the ship under that kind of an edict, the Indians out in the Bay cried to the Fathers, "For God's sake, stay with us and save our souls!" and yet those Franciscans were compelled to leave California. There is a blot upon civilization, upon the type of layman who doesn't appreciate the missionary spirit. They couldn't appreciate what the Franciscans had done for the missionary spirit. Those men are of the type that you and I have got to be careful of, lest we become what they were.

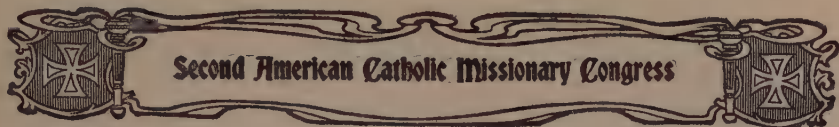
Is the missionary spirit left there yet? Did they sow seed there? Are you aware, ladies and gentlemen, that before the Pilgrim Fathers landed upon Plymouth Rock—and I suppose that is going some distance in Boston—(laughter) the Catholic missionary had so far civilized the Aztec Indians that he had acquired their native tongue, taught them how to read and write in their own native language, and had printed in the Aztec Indian language a book that they tell us is "tabooed in the Catholic Church," namely, the Bible. That statement is vouched for by Charles F. Lummis, of Boston, a Puritan of four or five generations back,—that the Bible was printed in the Aztec Indian language by the same Padres you have here in so much abundance tonight, trying to put it into the heart of the Indian in his own mother tongue, so that the mothers could teach it to their babies—they had to learn their mother tongue—the lessons of the Bible. And how well that lesson has been taught was shown to us one Sunday in the cathedral of Los Angeles by our venerable Archbishop Montgomery. He had gone down to the missions in Santiago County, and he had gone out with Father Ubach one evening at six o'clock, when the sun was setting over the Sierra Madre Range, and as the sun went down behind the hill, the bell on top of a little promontory started to ring, and as it rang, from out of every little hut of adobe that was used for houses for the Indians, men, women and children walked up to the little mound into the mission church. An old grandmother went to the little altar, and she started to say the rosary in the Indian language. There wasn't a man in California that was able to hear her confession, except Father Ubach. They were so well



taught by the missionaries of California that, after they were exiled by that outrageous edict, the mission Indians were so thoroughly appreciative of the lessons of the Fathers that it was their invariable custom every night when the sun went down to say the rosary. Juanita, they called this woman, and she said the rosary every night and two or three prayers in the Indian language. The good Bishop, with tears running down his cheeks, told the Father that he appreciated what those men had done for the civilization of California. The people of California didn't understand what those people were praying about, except Father Ubach, who was with them for forty years. Therefore, they kept on saying their prayers until the last law suit was decided by the Supreme Court of the United States, whereby they were ousted from their homes. Everybody had to fly. They didn't know that they had no titles to their homes, for that was no excuse under the law, and when they came to fight for their homes they found they had no title, and the United States militia came along and drove them from their homes. Juanita fled into the mountains and she was never heard of afterwards. Whether she was devoured by some coyote or her body became a prey to disease, the fact of the matter is that Juanita, who said her rosary, had found her grave where the good Lord alone knew.

I give these as types of stories of the missions in this country. I give them as types of the experiences in New Mexico, and I think I can say for our Bishop today that his spirit is with this Congress, heart and soul, and he came from Massachusetts. He was raised here in this great State of Massachusetts, and he loves it dearly. He knows the needs of his people. But he has found another kind of life, and another kind of people, and thanks be to God, he is willing to stand by them, and you can't have him back. He has been up and down his country and he knows what I say is true—that the proselytizer is busy, that the men who would rob the children of the Catholic Faith are abroad in the land.

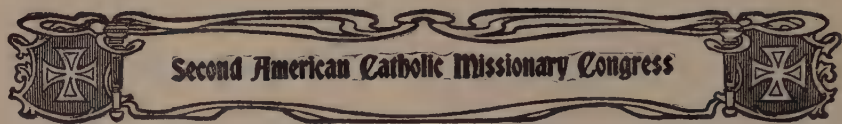
Do you know anything of Arizona? You see the Archbishop has only told you of New Mexico. There is another state called Arizona, and up in Arizona there is a tribe called the Arapahoe. Some of us who are inclined to be a little bit apologetic for our manhood want to remember that the Arapahoe Indian of Arizona has



learned that the only thing he should be afraid of was God, and that He loved them, and that there is nothing else they need be afraid of. As a result, they were the only tribe of Indians that could put the fear of God into the dreadful, mean Apache. The Arapahoe had the fortitude of the Christian soldier, and when Mr. Apache came along at night the Arapahoe was prepared, and the Apache, whenever he went out on the warpath always gave the Arapahoe Reservation a great, big, wide berth. I am only showing, ladies and gentlemen, that the Bishop, by his life, and the Franciscan Fathers of those times, never wanted to lessen in the hearts of anybody a desire to break from their heritage, and above all things, to break from their faith. So the Arapahoe Indians stood out as that type of man.

Ladies and gentlemen, I have received inspiration from this gathering. I want to thank your great and good Cardinal for the personal announcement, in which he commended our friend, Doctor Kelley. I want to thank Archbishop Quigley—I am strong for him—we want him most of all. He can expunge, and it is a mighty good thing for some of us we aren't responsible for what we say. Ladies and gentlemen, it is a good thing that you have this message which takes in the whole of this country. I am glad that the Archbishop of Santa Fe told us tonight we ought to be ashamed to go across the water and beg funds for the Pueblo Indians and the poor people out in New Mexico. This is a big country of ours, and ought to have enough money to propagate the Faith without going over to France and Rome. But it is up to you and me, ladies and gentlemen, and I am going to try to do my own little share. Those of you who have only got bull terriers in your house—Lord, you have got an awful reckoning after death! (Applause and laughter.) I have seven children, and the oldest is only thirteen. (Cries of good! and applause.) I am only married fifteen years, and that shows there is no Puritan blood in me. (Great laughter and applause.)

You men ought to reckon with Father Kelley and with the treasurer of this organization. Come forward; show you have some consideration for somebody else's children if you don't have any of your own. (Applause.) Why, ladies and gentlemen, bless me, I know whereof I speak. There is nothing to this life, unless you do like all these priests do. There is nothing to it. But if



you can figure it so that you will have a chapel built for the little children down in Mexico and the children in Arizona, why, you have family enough at any rate to take care of. You can tell them to go ahead and take care of the children and the poor little Mexicans. I want to tell you, ladies and gentlemen, in conclusion: come across the continent, take a look at us at home. We aren't half as "wild and woolly" as we look on this platform. I have been around about here in your city and I have got a cold from your terrible climate. Come out to California. We will show you the missions, and we will take care of you.

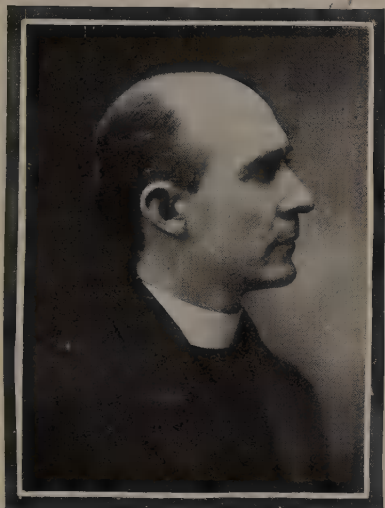
I have got a standing invitation for your good Cardinal. Lord, how we would love to hear that trumpet voice through the hills of California! (Great applause.) We get many a one-lunged statesman from Massachusetts. (Great applause.) How we would lift up our hearts when we would see that magnificent physique come up on the platform! (Applause.) So you are all welcome to come out to California. Do your best for The Catholic Church Extension Society, and when you are tired, weary, worried and sick from the strain of your financial troubles, come out to California and get a breath of the atmosphere, take a look around the missions, and you will thank God that you gave your money, and you will come back to Boston and be glad to do it all over again. (Great applause.)

(Hymn by the choir.)

VERY REVEREND FRANCIS C. KELLEY: (Applause.) Ladies and gentlemen, I don't know whether I should give credit to Mr. Scott's eloquence for the message which I have just received, but the message is that the Mayor of Boston donates five hundred dollars for a chapel in memory of his mother. (Applause.) In this connection I wish to say that this has suggested a means for reaching me from the audience. Messages may be sent to me very easily on the stage. (Laughter.)

You have heard, ladies and gentlemen, from west of the Mississippi; you have heard from the East; you have heard from the North, and I am sure that you will like to hear a message, a missionary message from your own country, from your own state, from Boston.

We have here tonight a distinguished educator, and one who



Rev. R. F. FLYNN,
Auditor, Catholic Church Extension Society,
Ohio, Ill.



Rev. F. J. O'REILLY,
Auditor, Catholic Church Extension Society,
Danville, Ill.



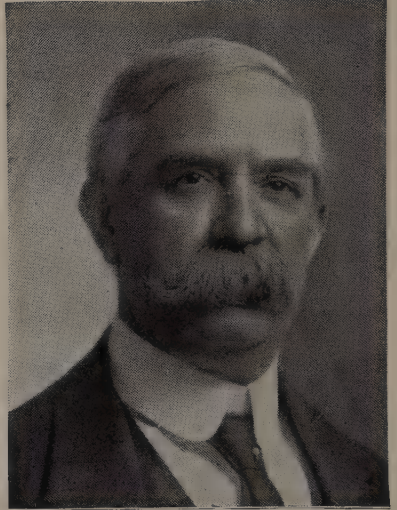
Mr. S. C. SCOTTEN,
Auditor, Catholic Church Extension Society,
Chicago, Ill.



Mr. JOHN J. FLEMING,
Auditor, Catholic Church Extension Society,
Burlington, Ia.



Mr. THOMAS FLYNN
Master of the Fourth Degree Knights of
Columbus—Chicago, Ill.



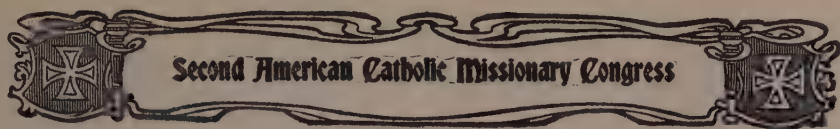
Mr. JAMES A. FLAHERTY
Supreme Knight
Philadelphia, Pa.



Mr. LOUIS WATSON
State Deputy, Knights of Columbus
of Massachusetts



Mr. GEORGE C. SHIELDS
Master of the Fourth Degree, Knights of
Columbus—Boston, Mass.



has been called by those who know him one of the greatest of Massachusetts' orators, Mr. Jeremiah Burke. (Applause.)

ADDRESS

BY JEREMIAH E. BURKE.

SUPERVISOR OF PUBLIC SCHOOLS OF BOSTON.

YOUR Eminence, Most Reverend Archbishops and Right Reverend Bishops, Very Reverend and Reverend Fathers, Ladies and Gentlemen: At the closing moments of this magnificent Congress we find ourselves under the spell of the missionary spirit, and it is fitting that we should, for the missionary spirit has been the dominant note in the history of the Church.

Since that memorable day in far-off Jerusalem, when the Holy Ghost descended upon the Apostles and touched their lips with the burning coals of inspiration, there have never been wanting holy men and women eager to grasp the torch of Truth and carry it on high from place to place and from generation to generation. (Applause.)

It was in response to this impulse that Peter, carrying the sweet message of the Lord, made the pilgrimage to Rome—Rome, the center of pagan philosophy, of pagan refinement and pagan sensuality. Peter, having fulfilled his mission, died upon the cross, and the other Peters came in succession to maintain the Apostolic ascendancy. Paul, the Apostle of the Gentiles, came to Rome to consult with Peter, the head of the Church; but Paul himself suffered martyrdom.

When the artillery of pagan Rome was aimed against these humble, uncomplaining Christians, the prayers and the litanies of the Catacombs became the triumphant hymns of the Coliseum, the bodies of the martyrs burned by Nero became beacon fires in the highways of civilization, and Rome became a citadel towards which all the world looked. Finally persecution ceased, and Constantine was pleased, not merely to give full religious toleration to the Christians, but he was likewise pleased to place the cross above the eagle upon the standard of his legions. (Applause.)

Men look at this great institution today in wonder and amazement. They begin to speculate about it; they would account for this great, marvelous phenomenon by saying it is the result of human agencies—which proves their impotency and imbecility. In so far as the Church is the result of human hands, it is so when



these hands are strengthened by the Divine; in so far as it is the work of human hearts, it is so when those hearts are kindled and supplemented by grace.

My friends, let us not be deceived. Rome became imperial and eternal on that day when the blessed Peter first trod its streets and, cross in hand, planted the imperishable Church. (Applause.) He had been the companion of the Master, and he had received from His hands the keys of the Kingdom of Heaven, and he had received from Him the divine mission to establish a Church, on the assurance that the gates of hell should never prevail against it. Therein lurks the secret of the Church's glory, the Church's power. It is Divine. (Applause.)

Men speculate as to which is the greatest of the centuries, some saying it is this and some that. I know not which is the greatest, but I know that all the Christian centuries are great. But I love to contemplate the period of history at the beginning of the sixteenth century. Never in the history of the world was there a time when religious enthusiasm was so high as at the beginning of the sixteenth century. Never were the people so immersed in spiritual truth and emotion, reminding us of the great gothic cathedrals in which they had woven the products of their hands and hearts—those great gothic cathedrals whose domes and spires seemed to be suspended from the heavens rather than to rest upon the earth; those great monuments, every line of which draws the thoughts and emotions of man toward God. Never in the history of the world was the brotherhood of man and the Fatherhood of God so strongly emphasized as at the beginning of the seventeenth century.

The missionary spirit would fly away into all parts of the earth, and providentially, it found an outlet in the career of the great Columbus. I need not speak to you tonight and tell you the story of Columbus, but in the train of his caravels came other great lay-missionaries and Apostles. We see Balboa standing upon a promontory in the Pacific, not in self-laudation and glorification, but throwing himself upon his knees and thanking God for the privilege of planting the cross upon those shores.

My friends, when tomorrow the nations of the world assemble to witness the great union of the Pacific and the Atlantic, to commemorate that great achievement, let the nations of the world



remember that this great scientific accomplishment was prophesied four hundred years ago by Catholic explorers from Catholic Spain. (Applause.) Then, when the great discovery was made known, the Pope commanded Ferdinand and Isabella to send missionaries to the new land, and Columbus, accompanied by twelve of these priests to plant the old Faith, Franciscans, Dominicans, Jesuits, Seculars, thronged these shores, rivaling each other in the intensity of their ardor and devotion. Wherever the explorer went, there was the black gown of the friar. Not a cape was turned, not a river was navigated, not a mountain was climbed, but there the missionary was foremost with the cross.

We search the pages of history in vain for more sublime examples of self-denial and self-sacrifice than those exhibited by the Jesuit missionaries in their eagerness to convert the Indians of the North American continent. Their scrolls of martyrology are luminous with such names as Jogues, Brebeuf, Daniel, Lalemant, Garnier, Menard and Rasle—names that shall never cease to be cherished so long as Christian hearts are responsive to deeds of Christian heroism and fortitude.

Let us recall this: that at a time when the New England colonists were aiming deliberately at the extirpation of the Indian, it was the black gowned friar who was carrying to the people in the wilderness a message that he might have life more abundantly, and when the colonists of Massachusetts were placing their bayonets upon the scalps of Indian adults and children, these men were pouring upon their bowed heads the regenerating waters of Baptism. (Applause.) When, to their everlasting discredit, they were commercializing Indian slavery and were subjecting Indian women and maidens to a degradation worse than death at the stake, and when the slavish traffic obtained in the colony of Massachusetts, the Jesuit priests in the depths of the forests were struggling to uplift Indian women and to instill into the heart of the most savage warriors a respect for Christian ideals of womanhood. (Applause.)

Talk about the immigrant coming to these shores—the missionary immigrant spoken of by our friend, Mr. Scott!

Time passed on, and another band of missionaries landed upon our shores. They came from the home of Patrick and of Bridgid, of Gall, Fursa, Fridolind, Columbanus and of Columbkil. These people had



been the Church's foremost champions in the early years of Christianity.

But sad days befell them. Persecution and oppression became their lot because of their unswerving allegiance to the See of Peter. (Applause.) These people were compelled to leave their native land and hundreds of thousands came hither and settled along our Atlantic Seaboard.

Let us not be deceived about these exiles from Erin. They weren't the ignorant, nor were all inured to toil. Some had hands as soft as their hearts, and all had intellects as keen as the hawthorn briar, but they got no welcome from an inhospitable people. All the so-called high avenues of service were closed like walls of adamant against them. Then they would accept the lower forms of service. No kind of service was menial. Laughing at adversity, they made a friend of toil, and by dint of their industry and integrity they placed the stamp of dignity upon honest labor such as this world had never seen before. (Applause.) But they did something more sublime than that. As they tilled the soil, they sowed the seed of faith, and as they reared these material monuments, they wrought into the life blood of this nation a respect for God and His holy Church that shall remain when all that is material shall have disappeared. (Applause.)

Ah, they were missionaries, these Irish fathers and mothers of ours. Out of their love for God and their Church they built asylums and schools and churches and cathedrals, and upon the hilltops and down by the running streams they restored the cross of the early colonists that had been wrested from their places by sacrilegious hands. And these good old Irish mothers—a splendid type—gave us daughters to become the centers of Christian homes; or else Sisters and Mothers in the religious life as a veritable blessing to the nation, a benediction dispensing hope and faith and charity. And these Irish mothers of ours furnished sons going forth into the service of the nation, who have proven that even material success is not incompatible with practical Catholicity. And so these mothers gave us an army of spiritual leaders. Nearly every family contributed spiritual leaders, some to serve at the altar of the living God, some as humble, devoted priests, others as zealous and apostolic Bishops, others as consecrated Archbishops, and others as leaders of the people, princes of the Church, incomparable Cardinals. (Great applause.)



Mr. J. E. BURKE, Supervisor of Public Schools
Boston, Mass.



JAMES J. WALSH, M. D. Ph. D. Litt. D.
New York



Mr. ANDREW J. SHIPMAN
New York



Mr. A. V. D. WATTERSON, LL. D.
Catholic Church Extension Society



EXTERIOR OF ST. ANTHONY CHAPEL CAR



Rev. T. A. McKERNAN
First Chaplain of the Chapel Car



GEORGE C. HENNESSEY
Superintendent of the Chapel Car Service



INTERIOR OF ST. ANTHONY CHAPEL CAR



Since the dispersion of the tribes in far-off Israel the peoples of the earth have been walking up and down discordant, and disunited. Here upon American soil we have the re-assembling of the nations. From all the world they come and all are welcome. These people have their differences, their dissimilarities, but many of them are racial and need not be criticized, but respected. But there are many points of similarity, and in these we need to unite our efforts.

Here, then, is an important political problem—to take these heterogeneous diverse elements and to mold them into a homogeneous entity,—a unity that shall spell out loyalty and devotion to American Institutions. It is high ideals which we need to aim at, but the Catholic citizen wants to go a step farther than that. In the mind of the Catholic citizen patriotism and religion are inseparably blended and linked together. The Catholic citizen realizes what every law-giver has taught, from Moses to Pius X, that the State, in itself, is a fiction, is a mirage, is an iridescent dream, unless it is supported and sustained by the supernatural. The Catholic citizen realizes that the foundation of the state, if it be secure, must be religion, and as the Catholic citizen looks about him and sees this disintegrating process going on among the Protestant sects, and as the Catholic citizen beholds the dangers that beset American life, more and more grows upon him the conviction that there is a mission here in America for the Catholic Church, because it is the only true spiritual voice that we can have. (Applause.)

So, my dear friends, away with such pusillanimous and specious utterances as these, "The Catholic should be a good citizen!" Let us, in the closing moments of this Convention, modestly but forcibly proclaim the truth that the highest, that the most exalted type of American citizen is the Catholic. (Applause.) And why? Because he is a loyal son of that Church which stands for the Republic, by the Republic, and with the Republic, and upon which the Republic must inevitably rely for encouragement and support in the future ■ both Church and State, independent and yet friendly, march proudly onward toward the fulfillment of their respective destinies. (Cries of Good! and applause.)

My dear friends, the Penekee Indians of Maine, who received the faith two hundred and fifty years ago, and who have never lost it, have a beautiful dream—a beautiful legend, that wherever



there is a spot in all this land where first was offered up the sacrifice of the Mass, there some day shall be a church. Fifty years ago what an improbable prophecy that would have been! But today, thanks to The Catholic Church Extension Society, and thanks to this Congress for supplying contributing agencies, that dream of the Penekee Indian is about to be realized.

We are proud of our heritage here in America, proud of the history of our Church and of her traditions, but we also realize that we have great responsibilities in the future, and as we conserve our intellect and our spiritual forces here, and as from this great storage battery there flow currents through all the arteries of American life, an influence that will shape and mold the future of this country, let us hope that on the wings of this missionary spirit this influence may spread throughout the entire world until it unlocks the heart of every unbelieving man and woman in the world.

The musician tells us that there is no music so sad as that of the pitch of untrained voices singing among the mountains; that as the tones leap from peak to peak all the discordant notes are hushed, and only the sweet and mellow strains of harmony and joy float down below. So shall it be with us in the closing moments of this great Congress, if we will only go upon the mountain tops of our highest endeavor, our highest capacity and our highest aspirations, and throw the tones of our voices, discordant though they be, to the love of man, to the love of God and to the love of holy Church, down into the valley of the future will flow great symphonies of harmony, joy and peace, ever widening, ever expanding in a great concentric circle until it shall embrace the whole human family in one grand community of peace, joy and love. Then as we shall stand for a moment there will seem to come back an echo from the farthest portals of eternity, like the chorus that stirred the world on that glad Christmas morning when the Son of God came down to earth—Gloria in Excelsis Deo, et in terra pax hominibus bonae voluntatis—Glory to God in the Highest, and on earth, peace to men of good will! (Great applause.)

HIS EMINENCE, WILLIAM CARDINAL O'CONNELL: Before we close the Congress, let us ask the blessing of Almighty God upon the work so splendidly inaugurated here this week—ask His bless-



ing upon the work and the workers. I ask Almighty God to bless all here present that we may unite in the desire to help Holy Mother Church to the very best of our ability in extending the faith of Jesus Christ.

CARDINAL O'CONNELL: *Sit nomen Domini benedictum.*

THE CONGRESS: *Ex hoc nunc et usque in saeculum.*

CARDINAL O'CONNELL: *Benedicat vos Omnipotens Deus: Pater, et Filius, et Spiritus Sanctus.*

THE CONGRESS: *Amen.*

(Adjourned sine die.)

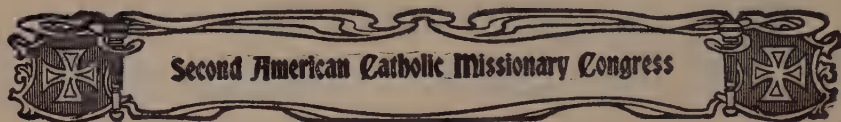
ADDRESS

MISSIONARY WORK AND CIVILIZATION.

BY JAMES J. WALSH, M. D., PH. D., LL. D., LITT. D.

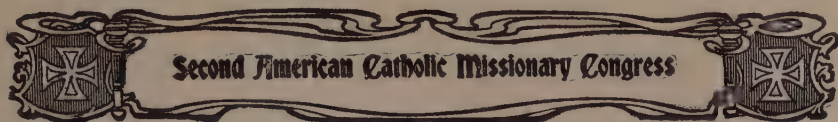
PROFESSOR OF PHYSIOLOGICAL PSYCHOLOGY AT CATHEDRAL COLLEGE, NEW YORK, AT A RECEPTION TO DELEGATES UNDER THE AUSPICES OF THE LEAGUE OF CATHOLIC WOMEN (BOSTON).

WHEN in the very earliest of modern days the question of braving the dangers of the unknown sea came to the men of Henry the Navigator's time, what inspired them to attempt things that looked beyond men's power was their desire to spread Christianity and its benefits among the heathen nations. The tradition of the existence of Prestor John, a traditional Christian monarch in Abyssinia, had aroused the Portuguese to the thought of entering into relations with the African Christian kingdom for mutual benefit. To penetrate the far East was to be able to spread the light of the gospel among nations yet sitting in darkness, and men were encouraged to think that they were doing a great good work, and that even death in it would not only not be in vain, but would be gain. Hence the boldness of the early navigators. This was the source of their courage. Columbus' letters are full of expressions which show very clearly that his deep underlying thought was the spread of Christianity. He drew his own inspiration from this and he was able to overcome the objections of many and to raise the courage of others by this thought.



I know nothing that represents the attitude of the scholarly men of the time, or of the Church, better than these expressions of Columbus. It has often been said that so many abuses had crept into ecclesiastical affairs that the movement called the Reformation was inevitable, yet there was a man of thoroughgoing, practical, common sense, a scientist in our modern use of the word, a man who knew his mathematics and his navigation very well, to whom we owe a series of very acute observations on the explanation of the magnetic needle; in a word, a man who was not likely to miss seeing any abuses in the life around him. And yet so little did these, such as they were, disturb him in his relation to the Church that he wanted to bring as many as possible of those who had not yet heard of her into her fold. There are other examples of the same kind, and among the Portuguese the missionary spirit was the greatest possible stimulus to that magnificent series of explorations which they made during the latter half of the fifteenth century. We now admire what was accomplished by the arctic explorers, but their work is as nothing in its dangers and its difficulties compared to what these early navigators exposed themselves to in wandering over a trackless sea. It is the unknown above all that is deterring; and they faced it, and though death and shipwreck came to many an expedition, they continued their work.

These achievements, dictated by the Missionary spirit and followed up by many a self-sacrificing missionary's devotion to savages in the East and West Indies, are actualities so close to us that we can understand them. They help us to understand the missionary efforts of the earlier period: the work of the apostles themselves and their immediate successors, so nobly taken up by the Irish monks who carried not only Christianity but civilization back to Europe when the invasion of the barbarians had almost rubbed out the old order. It is clearly Providential that Christianity came to the little Island of the West before the incursions of the barbarians disturbed Europe, and that the Northmen did not come down upon the Irish Coast until centuries later, after the Irish monks had achieved their mission of bringing back culture and civilization, as well as Christianizing the barbarians. It becomes easier to understand the story of St. Brendan's voyages to America and to appreciate that the dangers of the trackless sea and all the dark terrors of the unknown could not prove deterrent to men for whom death was gain so long as it came in the Master's service. All down the centuries



one finds abundant evidence of the missionary spirit inciting men to the noblest deeds that are to be found in the chronicles of mankind.

Here in America our annals of the early days are full of noblest examples of this missionary spirit. What the Jesuits did for the savages of the North their brother Jesuits and the Franciscans and other orders did for the milder Indians of the South. Christian schools for the education of the Indians were organized within a generation after the discovery of America and were to be found in many parts of Mexico and South America. Wherever the missionary has had his opportunity it has been a happy thing for the savage. Wherever missionary influence was lacking the savage learned the vices of civilization before he learned to practice its virtues, and the result was destruction. While at the beginning in North America the missionary spirit was noteworthy, and even Harvard was founded with the idea of giving opportunity for education to Indians, the commercial spirit soon prevailed, and the Indians have gradually disappeared. Under the more Christian influences in South America there are more Indians alive in Spanish America now than when Columbus landed. In Australia without the missionaries to care for them, maintain their rights, as Las Casas and many another did in South America, the natives have completely disappeared. In the Philippines missionary influence prevailed, and as ex-President Taft once declared, the Islands represent one of the few examples in the world's history of savage nations having been lifted up so as to be almost ready for self-government.

What the work of missionaries means can only be judged in the after-time. The story of the trials they undergo for the benefit of savage peoples, utterly unappreciated, often bitterly in opposition, ready to misunderstand and even to torture, is one of the epics of humanity that brings out into relief all that is best in human nature. John Gilmary Shea's history of the missions in North America was reprinted years ago as a volume called "Perils of the Ocean and Wilderness," and I remember it as one of the most interesting of books as a boy. It had the stories of Jogues and Lallemant and Brebeuf and many another for whom suffering had no power to deter and even death no terror. I have often thought that it would be well if young folks of our time could be provided with such books

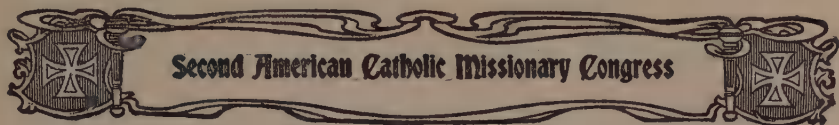


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to read rather than the tales of fictitious adventure now supplied them. Travel and danger interest the young quite apart from the adventitious trivialities that have to be added in order to catch the interest of old people, and I distinctly remember what a wonderful impression the book made. I read it not once but many times. But then perhaps that was because I had only a few books to read, and now, unfortunately for the young, there are too many books to read, each, if possible, more trivial than the other.

There are any number of illustrations which show us that the missionary spirit still lives in the modern time. Men do not hesitate at the danger of death, nor does the awfulest of incurable diseases deter them. I suppose that at least a dozen of men have died of leprosy in various parts of the world since Father Damien's death attracted so much attention. Many a young woman in health and beauty of countenance has offered herself as a nurse for lepers, caring not what might happen so long as the chance to do the Master's work was given her. It is not the striking adventure and danger of the missionary life that is the hardest to bear, but the long years of real hardship under the most trying circumstances, when every modern mode of comfort is given up. It is this that makes the missionary a living martyr, constitutes his highest merit, and makes the story of his life an inspiration for those who live in the midst of luxury and yet find so much to complain of and life so arid. If the missionaries did nothing else but by their example show people how much can be made out of life under difficult circumstances their lives and efforts would be well worth while. It is examples of this kind above all that our generation needs. To bear and forbear is the highest exercise of humanity. Out of the hardness of life comes highest character.

Talking here in Boston once, or at least in its academic suburb, Professor Osler, delivering the Ingersoll lecture on Immortality, suggested how much the belief in immortality in a great many minds depends on our knowledge of the gracious spirit and the wonderful power for good of those who let the vision of immortality rule their lives. He said, half jestingly (I hope, perhaps half in earnest, who can tell?) that Miss Ingersoll's idea in founding the lectureship on Immortality at Harvard seems to have had for basis something of the same idea that tempted Dean Swift in the long ago to leave all his money by will for an insane asylum near Dublin because he said "no nation needed it so much."



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Professor Osler declared, however, that all of us had more of our conviction of immortality from the influence of the good souls around us who believed so firmly in it than from any proofs, philosophic or scientific, that might be given. He divided humanity into three great classes, the Laodiceans, that is, the people who say that they believe in immortality but live their lives without any reference to it. They are the lukewarm whom the Apostle says the Lord spues out of His mouth because they are neither hot nor cold. Then there are the Gallionians who, like the Roman prefect Gallio at Athens, refuse to have anything to do with religion, except as something that men have agreed to differ about, and they prefer to have nothing to do with it at all. Finally, there are the Teresans, that is, those who are influenced in their faith by the wonderful lives of some such profound believer in immortality as St. Teresa, who regulate all life with an eye singly to immortality and who accomplish wonders as a result of concentration of purpose in great faith.

Surely for many of us the devoted lives of the missionaries, the fine influence of the example set by some whom we have known and lived with, and who have given up all just to work for the Master, in spite of dangers and difficulties and trials and hardships, mean the same for us. The lives of the missionaries come home to us in the midst of the distractions of everyday life that would take us away from the thought of the real significance of existence and bring us back to the underlying meaning of the necessity to do the will of Him who sent us and nothing else. This is the meaning of the missionary at home or abroad, of the priest who works in the distant poor parish or the sister who teaches in the midst of poverty and trial in a pioneer diocese, as well as the distant missionaries who in foreign countries furnish similar burning examples of what can be made out of life by sublime faith and recognition of realities and neglect of the trivial.

People in our day sometimes complain that the money spent on missions could be put to much better use at home. Nothing could well be so specious as this argument. As a matter of fact there is more than ten times as much money spent on chewing gum, soft drinks and candy than there is on foreign missions. There is considerably more spent on these trivialities than all the expenditure for churches of every kind put together. When it is recalled what an inspiration



to lift oneself up above the trivialities of life there is in the story of missionary effort, the examples of missionary lives, it is worth many times more than the price it costs if for no other purpose than its wonderful ethical and educational influence. When the other side of it is considered, its significance for the supernatural in life, there is no value that can possibly be placed on it; the spirit of incentive to do for others that is the fruit of such examples is one of the most precious educational influences in the world. Those who are close to missionary effort because of their personal interest and help in it, cannot but live their own lives deeper and higher because of it, and that is the only way to get more out of life; that is what makes life really worth the living. Not by bread alone does man live, but by all that lifts him up to what is highest and best in life.

THE ASSOCIATION OF BELGIAN AND HOLLAND PRIESTS.

THE meeting of the Association of Belgian and Holland Priests of the United States of America took place in the City of Boston in Symphony Hall on Tuesday, October 21, 1913, in connection with the Missionary Congress. There were present at the meeting His Eminence William Cardinal O'Connell, Archbishop of Boston; The Right Reverend Bishop H. Gabriels, Ogdensburg, N. Y.; Right Reverend Bishop Theophile Meerschaert, Oklahoma; Right Reverend Cornelius Van Der Ven, Alexandria, La.; Right Reverend Charles H. Colton, Buffalo, N. Y.; Right Reverend J. F. Regis Canevin, Pittsburg, Pa.; Right Reverend Bishop Joseph Schrembs, Toledo, Ohio; Right Reverend Bishop Peter James Muldoon, Rockford, Ill.; Right Reverend Edmund M. Dunne, Peoria, Ill.; Right Reverend Bishop Joseph H. Conroy, Ogdensburg, N. Y.; Right Reverend Monsignor Nelson H. Baker, Buffalo, N. Y.; Right Reverend Monsignor P. J. Lochman, Green Bay, Wis.

Rev. A. A. Notebaert, Rev. Julius E. De Vos, Rev. Bernard Pierson, Rev. Jos. H. Stillemans, Rev. F. Delfosse, Rev. A. Moeseling, Rev. H. Van Den Bergh, Rev. A. De Rycke, Rev. P. Van Der Meelen, Rev. John Rutten, Rev. J. B. Andre, Rev. Stansilas Bernard, Rev. S. Ooghe, Rev. J. Thienpunt, Rev. H. Elkerling, Rev. Charles De Baetselier, Rev. A. La Riviere.

The meeting was called to order by the President, Rev. A. A. Notebaert, who spoke as follows:

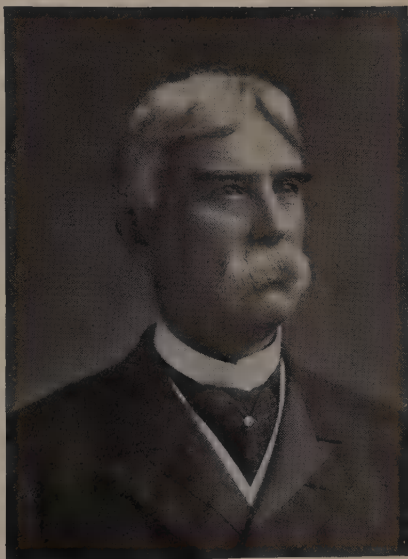


A Little Child's Chapel

A little girl had been listening intently to Father Roche's story of an Eastern gentleman who had built a chapel in memory of his two dead children. She had lost her father a few months before. The example gave her an idea. She requested her mother to build a chapel to "Papa's memory" and to pay for it out of the money he had left her. And so this little chapel was made possible.



Miss LERRAINE SHORTALL
Who Built a Chapel in Memory of Her
Father



Mr. A. A. HIRST
A Member of the Board of Governors Who
Originated the Memorial Chapel Idea


The First Chapel built through the Society

This design has since been duplicated in other places. The Memorial Chapel idea, if adopted by persons of means, will go far towards solving the problem of building chapels in poor localities. Mr. Hirst's example is certainly worthy of emulation.





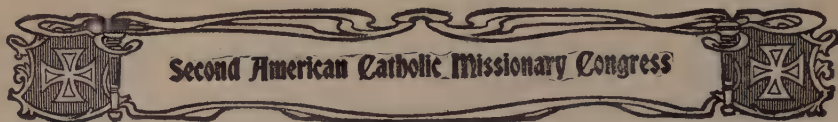
Hon. AMBROSE PETRY,
Knight of the Equestrian Order of St. Gregory the Great. Donor
of St. Anthony Chapel Car



Second American Catholic Missionary Congress

WE consider it a great honor and privilege to hold the fifth regular meeting of the Association of Belgian and Holland Priests in connection with the Second Missionary Congress. It will prove a genuine inspiration. We are indebted for this honor to the distinguished President of The Catholic Church Extension Society, who became interested in our Association at the First Missionary Congress in Chicago. Considering that our aim is of a purely home missionary nature, and anticipating our earnestness of purpose, Dr. Kelley adopted the Association as the Belgian and Holland section of the Church Extension Movement. Our object is to protect the spiritual and temporal welfare of the Belgians and Hollanders living in the United States, and to direct prospective immigrants to places where they can maintain and strengthen their faith under the guiding care of Belgian and Holland Priests. We do not want national churches, we want Catholic Churches for our immigrant countrymen, and our sole aim is the extension of God's Church for the Belgians and Hollanders at any cost.

Before the First Missionary Congress, we had knowledge of only thirteen Belgian and Holland parishes, and about 20,000 Belgians and Hollanders scattered throughout the United States. Since then, we have learned of 18 more parishes; we discovered 32 new groups of Walloons, or French-speaking Belgians, in Pennsylvania, 9 in West Virginia, 8 in Colorado and 3 in Indiana; in all 52 new groups of Walloons. We also discovered 5 Flemish-speaking groups in upper Michigan, 6 in Kansas and Missouri, 5 in Massachusetts, 3 in Rhode Island, 3 in New York and 3 in New Jersey, a total of 22 new Flemish groups, or an aggregate of 74 new groups in 4 years, besides the 30 Belgian and Holland parishes already established. I made a personal canvass in ten states and found 110,000 Belgians and Hollanders. How many more will be found in the 38 other states is matter for conjecture. The Belgian American Alliance, mostly composed of laymen, has been formed for the purpose of helping us to locate new groups, and, at the last meeting held in Rochester, September 1, of this year, they reported 70 Flemish groups, among which were 40 new ones, making a total of 134 Belgian and Holland groups. It took time and earnest labor to find them, but it will require extraordinary missionary zeal and tactful energy to secure for them the needed spiritual care.



Second American Catholic Missionary Congress

These discoveries naturally broaden our scope and will constantly open new fields of missionary work for our Association. The fact that with few exceptions, these people live scattered here and there in small groups, is responsible for the loss of faith already sustained and points to the threatening danger for the loss of faith for many others. Our Association has been actively engaged in the work of reclaiming our own, and maintaining them in the Faith. I have secured for the Walloons the kind and intelligent services of Rev. Father E. Manise, of the Order of the Redemptorists, who had been working most successfully among the Walloons in Belgium. The undertaking of our missionary was considered by many well meaning priests as a foregone failure; a happy disappointment came in the form of 350 returns to the Faith, a great many baptisms and first communions for adults, as well as for children, besides 60 validated marriages.

I wish to express my deep gratitude for the kindness and encouragement our missionary received from the Right Rev. Bishop of Pittsburgh. Many Walloons have lost the Faith simply because they were not given a chance to preserve it. Our zealous missionary will gladly accept the invitation of bishops and priests who have Walloons under their care.

Last summer while in Belgium I obtained from the Provincial of the Order of the Sacred Hearts of Jesus and Mary the appointment of Father Van Der Meulen as missionary for the Flemish-speaking Belgians and Hollanders. The Reverend Father just finished a two weeks' mission under very trying circumstances with great success. He has engagements for several other missions and will be pleased to visit at any time isolated groups, and to do missionary work among them, and thus pave the way either to connect them with some established parish or to enable them to form a parish of their own as was done lately in Kansas City, Kansas, and as we contemplate doing in other places. We are now well equipped to cope with the work before us, and we propose to write to all the pastors who have Belgians and Hollanders in their parishes, and we hope that they will give our missionary an opportunity to minister to the Belgians and Hollanders under their care. We feel that this is directly in line with the views of the Missionary Congress.

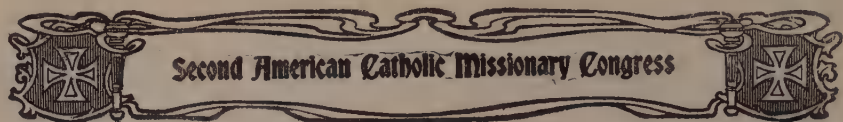
At our last meeting I spoke of my visit to His Eminence, Cardinal Farley, in regard to the appointment of a Belgian priest in the City of New York who would act as Chaplain and whose duty it would



be to interest himself in Belgian and Holland emigrants on their arrival at Ellis Island, and who would look after the spiritual and temporal welfare of all Belgians and Hollanders residing in New York. His Eminence was agreeable to the proposition and requested me to find a suitable candidate for the position. At the suggestion of Monsignor De Becker, Rector of the American College at Louvain, I wrote to Rev. Father Jos. Stillemans, from the diocese of Oklahoma, who, with the consent of his bishop, accepted the responsible position, and assumed duty on the 15th of September of this year. We are deeply grateful to Bishop Meerschaert of Oklahoma for the sacrifice he has made in behalf of his countrymen. The bishops of Belgium and the Belgian government have pledged financial support to the new incumbent, thanks to the kind intervention of Bishop Gabriels, Monsignor De Becker, and of the President of Church Extension. It will be timely for us to devise ways and means to assist Father Stillemans in the new and difficult mission before him. God alone knows the good that will be done and the number of distressed souls that will be saved by the newly appointed Director of the Belgian Bureau.

In this morning's session, which is set aside for the discussion of home missions, we shall hear of many excellent suggestions to promote home missions. As our Association of Belgian and Holland Priests meets before the regular session, I feel obliged to draw upon my own limited judgment. I think that the treatment of this subject depends largely on the nature of the immigrant, his degree of education, and the conditions of the country from which he emigrates. I have been visiting my countrymen in many states and my experience has taught me to take the immigrant as he is with all of his shortcomings, and to make him as he ought to be. To attain this ideal result the immigrant must first be educated. Education, of course, is a slow and laborious process. Compulsory measures will be ineffective and often disastrous. To insist on reasoning with people whose reasoning faculties have not been developed, will inevitably prove a failure. Kindness, much patience and discreet enforcing of existing Church regulations never fail. *Patience, et longueur de temps font plus que force ni que rage.*

In my many missions and in my parish work in Rochester, N. Y., God has blessed me whenever I lived up to these rules. The Belgian immigrant, although good at heart, needs a special treatment. He likes his country, but over population compels him to look for a new country



in order to provide for his numerous family. Belgium has a steady and healthful increase; from 3,000,000 inhabitants in 1830 it has now about 8,000,000, covering an area of 11,500 square miles, which means 800 people to the square mile; that explains the constant emigration from Belgium. In Belgium conditions differ radically from those prevailing in the United States. The government builds and maintains church buildings and pays the salary of the priests. Catholic schools and Catholic institutions are mainly supported by the rich, and to a certain extent by the middle classes. The people in general consider that the paying of taxes relieves them from any direct contribution for church purposes. Those of the laboring class who are actually compelled by local conditions to leave the country are those who, far from contributing towards the Church, are the very ones who at home look to the priests for help. The rules of the Church in the United States appear to them like an imposition; they have all they can do to take care of their numerous families, and are in no financial condition to belong to a church where everybody is taught to contribute, and as a result, in a great many instances, they become indifferent to their religious duties and often lose the Faith altogether.

These are our charges and far more numerous than we are well aware of. Besides the 34 regularly established parishes we have discovered 140 new groups of Belgians and Hollanders. I have official statistics showing that on an average 5,000 Belgians leave Antwerp annually. I am not officially informed how many leave by the Holland and English steamship lines, but I have reason to believe that the number reaches 2,500 annually. That means that every year 7,500 emigrate to the United States. To my knowledge this emigration has been going on for the last 20 years; thus in that period 150,000 Belgians and Hollanders have come to the United States. I consider this a very conservative figure. We have found some, but we want to find them all. We want to reclaim them because they are our own and because they have immortal souls. This duty becomes all the more urgent when we see our separated friends devote their best energy to snatch from us our fallen away countrymen who indeed have been sinned against more than they have sinned. We are seemingly unconcerned whether to keep or lose the faith while our antagonists, fully aware of the situation, lavish upon them unusual kindness to draw them from their Creed. It is sad but it is true. Our missionary, Rev. Father Manise, bears me out in my assertion when he states

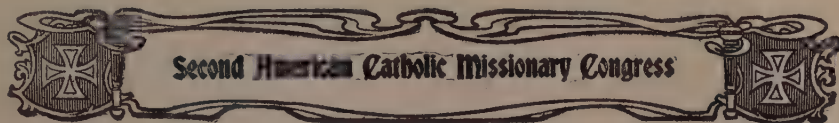


RT. REV. JOSEPH G. ANDERSON, AUXILIARY BISHOP OF BOSTON.

Attended by HENRY V. CUNNINGHAM (left), Knight Commander of the Order St. Gregory and Dr. JOHN R. SLATTERY (right), Knight of the Holy Sepulchre, and Knight Commanders, JAMES M. PRENDERGAST and Dr. WM. A. DUNN



Right to left—BISHOP ALLEN, BISHOP GABRIELS, BISHOP DONAHUE, BISHOP SCHWEBACH, BISHOP FOX, BISHOP HAIDE,
BISHOP MEERCHAERT, and BISHOP DA SILVA



that he found in three towns of Pennsylvania French Protestant ministers holding regular services for our Belgian Walloons at the expense of missionary societies. This zeal, worthy of a better cause, should be an object lesson for us.

We hope that all bishops and priests, but more especially those of Belgian and Holland descent, will cheerfully co-operate with our Association in its efforts to maintain the Faith among the Belgians and Hollanders who reside in the United States. The sad spiritual condition of our countrymen stares us in the face and few seem to realize it. Our duty is to work zealously and without ceasing in order to repair the evil done and to prevent further disasters. It is the crusade of modern times.

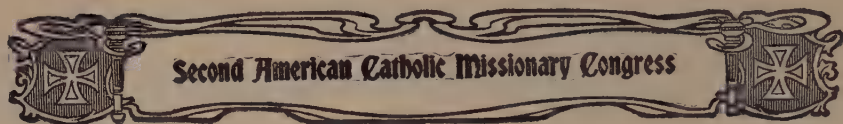
Our country is fast becoming the land of the immigrants, and he who can claim the mastery of the immigrant element will command the future generation. The Catholic Church holds the key to the situation. The Missionary Congress will discuss ways and means to succeed in this all important campaign. Upon the Missionary Congress rests the obligation to guide and direct the priests of the different nationalities, to encourage them in every possible way, and to induce them to stand shoulder to shoulder and help to solve the intricate question of saving the thousands of immigrants who seem to be sent to our hospitable shores by a special providence of God.

His Eminence, Cardinal O'Connell, congratulated Father Notebaert on his inspiring and practical address, adding that it should be printed and spread broadcast through the United States. His Eminence commented most favorably on several of the points contained in the address, and further stated that the Archdiocese of Boston is greatly indebted to the Belgians, as many of the most prominent Boston priests were educated at Troy, N. Y., under the wise and intelligent guidance of Bishop Gabriels. His Eminence then dwelt at length on the great and noble work done by the Belgian priests in the West.

In the absence of the Secretary, Reverend A. M. Urban de Hasque, S. T. D., Reverend J. F. Stillemans was appointed secretary pro tem.

The reading of the minutes of the previous meeting were dispensed with as they had been given out in print and distributed to the members.

The Treasurer, Reverend A. Van Den Heuvel, being unable to be present, sent in his report showing \$272.74 on hand.



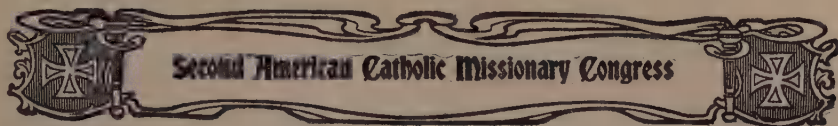
A letter from His Eminence Cardinal Farley was read congratulating the Association on the great work accomplished, and expressing sanguine hopes for the future.

Another letter was read from the Right Reverend Bishop of Scranton expressing regrets for being unable to attend the meeting, and endorsing the work of the Association.

A letter was read from the Very Reverend Damien Van Mechelen, Provincial of the Order of the Sacred Hearts of Jesus and Mary from Louvain, Belgium, to Reverend A. A. Notebaert, President of the Association, granting the appointment of Reverend P. Van Der Meulen as special missionary for the Flemish-speaking Belgians, and for the Hollanders living in the United States. All present expressed their highest satisfaction in having Father Van der Meulen take up this work and hope that he may successfully continue the labors which he has so well started.

The President reports having sent a letter to all the Superiors and Professors of Rhetoric of the colleges in Belgium asking them to foster vocations for the Americans Missions, and especially to impress the candidates with the necessity of working for their countrymen after they come to the United States.

Two ladies who had called on His Eminence, Cardinal O'Connell, and who were sent by His Eminence to interview the President, were admitted to the meeting. At their request the names were withheld from the minutes. They gave a very vivid report of the number and the location of Belgians in the City of Boston. Our countrymen, numbering about 800, are without a priest speaking their language. They reported several cases which convinced the members present that something should be done in behalf of the Belgians of Boston. After a general discussion Father Pierson was appointed to confer with His Eminence, the Cardinal, in order to remedy this sad situation. The ladies further reported that His Eminence had promised to do all in His power to co-operate with the members of the Association. We made them feel certain that ere long there will be a Belgian priest in Boston to attend to the spiritual needs of our countrymen. In connection with this Father De Vos reported that the Archbishop of St. Louis and the Bishop of Denver, Colorado, had also promised to assist in anything which the Association may deem proper to do in those two cities. At this time the Right Reverend Bishop Conroy suggested that the general census of the Belgians be taken in

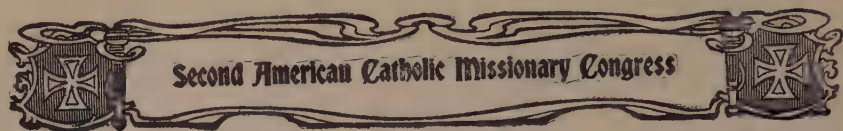


the different cities, this to be done through the school census, or other obtainable statistics. Bishop Conroy congratulated the members for the work done and expressed confidence in the future undertakings. He praised Belgium, its schools, its great Catholic University, and declared himself a Belgian by adoption.

The President called on Rev. Father Stillemans, director of the Belgian Bureau in New York City, and asked him to give a report of his work since his arrival. Father Stillemans stated that the Belgian Bureau, although but a month old, had already given assistance to 177 Belgians and Hollanders. This goes to show the vast amount of good which will be done in the course of time by this institution. Upon motion of Father De Vos, seconded by Father Van Der Meulen, it was voted that a yearly appeal be made to all the Belgian and Holland priests, parishes and societies, to contribute to the support of the Belgian Bureau. A motion made by Father Pierson, and seconded by Father Andre, was carried whereby the director of the Belgian Bureau was added to the Executive Committee of the Association. The President called on Rev. P. Van Der Meulen, the newly appointed missionary of the Belgians, to make a report on the missions already given. The father dwelt at length on the work done and on the possibilities of his future undertaking. The President then made a full report of the work done by Rev. Father Manise of the Order of the Redemptorist Fathers, among the Walloons of Pennsylvania, and announced that the services of the missionary have been secured by the priests of the State of Pennsylvania who have French-speaking Belgians under their care. He highly praised the work of Father Manise, and expressed his most sincere thanks for the noble work accomplished by that zealous missionary. A motion was made by Father De Vos, and seconded by Father Delfosse, that the rules be suspended and that all officers whose terms had ended should be re-elected by acclamation, with the exception that Very Reverend Canon B. J. Bogaerts be made Honorary Vice-President and that Father Pierson be elected Third Vice-President. There being no objection, the motion was carried.

Upon motion of Father Moeseling, seconded by Father De Vos, it was voted that the matter of the place for the next meeting be decided by the Executive Committee.

Upon motion of Father Van Den Bergh, seconded by Father Andre, it was voted to express the Association's most sincere thanks



to His Eminence, Cardinal O'Connell, for having honored the meeting with his presence, and for the great interest manifested in the work of our society.

The meeting was then adjourned sine die.

WOMEN'S AUXILIARY MEETING, HORTICULTURAL HALL.

REVEREND EDWARD ROE, Director General of the Women's Auxiliary of The Catholic Church Extension Society, presided over a rally of the ladies interested in the movement. The meeting was well attended. Addresses were delivered by Bishop Dougherty, Dr. Kelley, Mrs. Katherine O'Keeffe Mahoney, Miss Hoskin, and others. Miss Hoskin, the Supreme President of the Women's Auxiliary of The Catholic Church Extension Society of Canada, made the following speech, which is an index to the spirit of the rally:

When the first Catholic Missionary Congress was held, the Women's Auxiliary to the Extension Societies had not yet been formed. We consider it a privilege as well as an honor to be called upon to aid in the extension of our holy religion in this Northern Continent of great America. The Canadian Auxiliary is, I believe, a little older than that of the United States, though, I fear not so wide-spread. I am honored in being asked to speak on behalf of the Women's Auxiliary of The Catholic Church Extension Society of Canada. There is so much to be said on the subject of Missionary work, that I fear I should weary you if I were to say all I have in my heart.

Since the days of Tabitha, more generally known as Dorcas, women have done their share of the material work so necessary to the proper and orderly execution of the spiritual work of the Church. We read of Dorcas that she was full of good works and alms deeds; and that when she died all the widows stood about weeping, showing to St. Peter the coats and garments she had made them. We read also that St. Paul, in several of his epistles, sent his salutations to the women who had aided him, and the other Apostles in their ministry, and commended them for their good works. To go still higher, if we would seek further holy examples, we know that Martha and Mary and other holy women mentioned in the Gospel, ministered to our Lord and His Disciples as He went about the country "doing good."



From the beginning of the Christian era, woman has been the willing helpmate of the Church, doing work essentially feminine which could not have been done even by the most devoted priesthood. From the cradle to the grave, it is said, the Church cares for her children, but it falls to the lot of women to make that care possible. Oh, there is much for women to do. If they will but emulate the women of the early ages of Christianity, there need be no fevers about Women's rights and Woman Suffrage.

What these devoted women did, we in our measure may also do. It would appear from these holy examples that Our Lord intended, in the economy of His Church, that women should bear their share of the burden of the Sacred Ministry,—of the Extension of the Gospel.

The Catholic Church Extension Societies of these two countries are doing God's work in sending out and aiding Missionaries to spread the Gospel in the newer parts of our land. This Society has been established, not only with the approval, but under the patronage of Our Holy Father, Pope Pius X for the purpose of aiding Catholicity in the new Provinces to the north and west of us, for the purpose of saving souls, for the purpose of furnishing the necessities of life to the zealous Missionaries who sacrifice their lives for the advancement of Catholicity in our own country. All this the Extension Society has pledged itself to. But its leaders found it necessary to enlist the services of women in order to carry out their plans successfully, therefore the "Women's Auxiliary" to this Society was formed, and all who aid these women in the work they have undertaken, aid thereby the Extension Society in the work of saving souls, and merit for themselves the special graces and privileges the Holy Father has promised to all who engage in this work. The "Women's Auxiliary" makes it possible, makes it easy for every Catholic woman to do her share in this grand work by performing those offices which are peculiarly feminine and which are so necessary in the Church.

Now in what way are women expected to help?—I will speak more particularly of the Canadian Auxiliary, as I believe in the two countries the methods differ.

A glance at the Constitution shows the first object to be: "To aid in erecting little Mission Chapels." This means the erection of small Chapels in those far away districts where the priest has no place

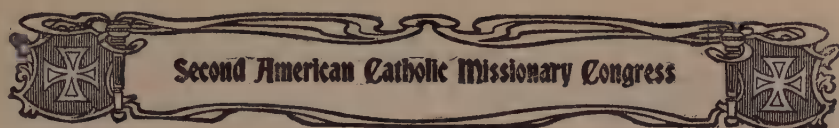


in which he can say Mass or gather in the few faithful he may find, and whom he would feed with the Bread of Life. The small sum of \$500.00 will build one of these pioneer Chapels, with an additional \$100.00 for an altar. The Auxiliary has made this work easy by opening a Fund for the purpose, and the distribution of mite-boxes in which to save small sums. Already a number of Auxiliary Mission Chapels have been built, and they have been equipped by the Society with an altar and everything necessary to carry on the services of the Church. Other Auxiliary Chapels are well under way; besides members of the Society, who perhaps might not otherwise think of it, are donating Chapels and Altars through the Society.

Other works of this Society are making and repairing vestments, making altar linens, albs, surplices, humeral and tabernacle veils, in short everything used about an altar. The annual report in April showed that last year the Vestment Committee had made a great many new sets of vestments and repaired an equally large number of old sets, besides copes, veils, etc. The Linen Committee made thousands of pieces of new altar linens and repaired many others. The Alb and Surplice Committee made many albs and surplices and repaired others. The Tabernacle Veil Committee made a great number of Tabernacle, Humeral and other veils for the service of the Church.

A Toy Committee procures toys to be sent at Christmas to the poor Missions. Last year the Society sent 3,500 toys; they hope to send many more this year. This might look, at the first glance, like a trivial work, but we are convinced that it is one method of saving souls, besides giving to children their legitimate right to the joys of childhood. The letters we receive from Missionaries encourage us greatly in this branch of our work; they find it much more easy to keep their children together when they can offer them some little festival at Christmas. A Flower Committee manufactures beautiful flowers to decorate poor Churches; a night school teaches the language of the country to foreigners; the Hospital Committee visits every hospital in the city, and a Clothing Committee gathers in second-hand clothing which is packed in bales and sent to poor places of the Northwest.

Quite lately the Extension Society purchased a building for a Hostel which the Auxiliary has organized and is managing; here Catholic immigrant girls are received on first arriving in the country and kept until suitable situations are found. The building also accommo-



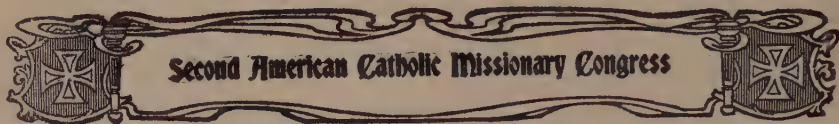
dates a number of Catholic working girls as boarders; there is a convalescent room where Catholic women may rest for a little while on leaving a hospital before returning to work. The boarding house and convalescent room will be self-supporting.

A number of juvenile branches have been formed, and it is greatly to be desired that children should be interested in this good work. These are some of the works of the Auxiliary which always shows itself ready to assist in any enterprise of the Extension Society.

I suppose you are all familiar with the words of our Holy Father in the Brief giving a permanent Charter to the Extension Society. I will quote but two sentences: "We are greatly rejoiced by these present letters to charitably solicit for you the assistance of all those, especially the most prominent of our citizens who have the increase of religion and the good of this country especially at heart." Further on Our Holy Father says: "Finally, as it is our most ardent desire that the minds and hearts of the Faithful in all your country be turned freely and lovingly towards your Society, and agreeing to your Petitions, we grant to each and all, the helpers and promoters of the Society, all the favors, indulgences and privileges which we have hitherto given to the Society of the same name in Chicago." Then follows a long list of indulgences to be gained.

We might quote much more from the Brief, but this suffices to show how earnest the Pope is in his desire to see the Society solidly established. Shall we women allow our Holy Father to speak in vain? Shall he solicit our assistance and we remain cold? Every corner of the globe is dear to the Father of all the Church. He, as Vicegerent of Jesus Christ, desires to see the Gospel spread over the whole earth, he asks the more favored countries to help the struggling Missionary in new fields, and particularly in this Brief, from which we have been quoting, he appeals to us in the settled parts of Canada to help those vast regions now being opened up. The Women's Auxiliary renders this possible to us, and it would be difficult to say how far we may be responsible if we fail to do what we can. There is a grand work waiting for the women of Canada. A work that, if properly accomplished, will send their name in honor and benediction down the ages.

The wonderful Northwestern Territories, towards which the eyes of the world are now turned, are to be developed, colonized, and, let us hope, Christianized.



Now is the time to put forth all our energies to save this beautiful country to the Faith—not twenty years hence, when heresy shall have conquered it. Can woman find a grander mission than that of working for God and helping His Church, especially when the development of the finest country on earth is at stake? Think what it will mean in future ages if that country is Catholic, as it ought to be, for the new settlers for the most part are Catholics, having brought the true Faith from older lands. But we know that wolves in sheep's clothing are waiting to deceive them and many will be lost, at least those of the next generation, if we are not on the alert to save them.

Women of alien religions are helping their emissaries; they have women's Missions, women's Auxiliaries, girls' Leagues, juvenile branches, etc., and they are very zealous. Now we must not let them come in and spoil our work. Catholic women must rally round the Women's Auxiliary that has been established for the purpose of helping the Extension Society in its endeavor to save that vast territory to the Church!

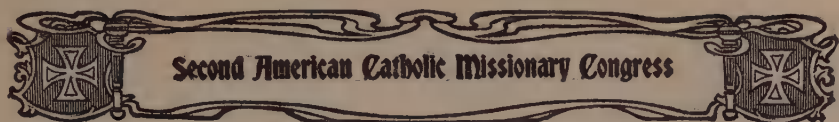
Our brave Missionaries go forth to carry the Gospel in obedience to the command to "preach to all nations," they go, in many cases, literally "carrying neither purse nor scrip," dependent upon the charity of all Christians for their support and for means to propagate the Faith.

We cannot follow them to minister to them, we can do so better from our own homes; there is much that we may have the privilege of doing to aid in establishing God's Kingdom.

Catholic women, let us not neglect this call, a duty rests upon us to do our share of Missionary work, to provide those things which are necessary to the Missionary in the Sacred office, also for his maintenance while he is engaged in God's work. We should be glad and proud to be associated with God's holy Missionaries in the extension of the Gospel.

We know how necessary the Mass is if the Faith is to be securely planted, we know also that in order to say Mass a priest must have vestments, linens, and a chalice. Should we not deem it a great honor to provide these things? Is it too much to hope that each stitch put in with loving hands will have a reward exceeding great?

There is a point of view in mission work from which few, if indeed any, stay-at-homes have ever regarded the question, and that is



the awful desolation of heart a priest experiences who has no church no altar where he may reserve the Blessed Sacrament, a scant supply of altar linen, and but one set of very shabby vestments.

We are accustomed to let our sympathies go out to a priest who leaves all friends behind him, and, turning his back upon civilization, goes out alone to face hardships, and poverty in search of souls redeemed by Our Blessed Lord. We think how lonely a Missionary must be away off on the edge of the world, far from all who are dear to him. Sometimes there is a scarcity of food, often he must lie down for his night's rest wrapped in his blanket at the foot of a tree while traveling from one place to another in his large parish. And when he is at home he has only a dreary hut which constitutes his church and dwelling all in one, with perhaps one end screened off where he has a poor altar, and if he is very fortunate, he may be able to keep the Blessed Sacrament there.

Now hardships, fatigue, lack of companionship, hard fare, all of these the brave Missionary laughs at, he does not mind them at all. He has another cause for loneliness and homesickness. Only a little while ago I read in a Missionary magazine a letter from a Missionary who told of his loneliness for a church or chapel, no matter how small, for the grand ceremonies of the Church, for music, an organ, an altar, Stations of the Cross, even a poor little statue, for proper vestments of the various rubrical colors, for an abundance of altar linen. He was homesick for all these things, for the lack of the comforts of civilization he cared not a jot.

Can you not imagine it? You devout people who have the beautiful ceremonies of the Church; who delight, as the day draws to a close, to go to your devotional little church, or it may be a grand cathedral. Outside it is perhaps cold and stormy, but here it is warm, and the Sacred place is quiet with a holy stillness. The red glow from the lamp tells of the Sacred Presence, with your rosary in your hand you bend your knees in prayer and give yourself to half an hour of delightful contemplation or perhaps you make the Stations of the Cross. It is so easy to pray surrounded by everything to aid your piety. At Mass the altar is properly prepared with clean linens, shining crucifix, and candlesticks, the priest wears the canonical vestments for the day; there is nothing to disturb your piety.



Now, can you not sympathize with that poor Missionary priest who says he would be thankful for even a poor little statue to kneel down before after a trying day's work?

How awful must be such loneliness and homesickness. The Missionary who voluntarily goes out to seek for the stray sheep of Our Lord's Fold in wild and unsettled places, suffers much more from these causes than we have been accustomed to consider. These are the points upon which he desires to enlist our sympathy, and he would have it take a practical form.

We must do all we can to help provide Churches, vestments, and linens for our poor Missionary priests. To that end let those Catholic women who are not yet Auxiliatrices join the Society. Gladly would I see every Catholic woman in North America enrolled under the wings upbearing the Torch of Faith, which is our emblem. (Great applause.)



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Second American Catholic Missionary Congress

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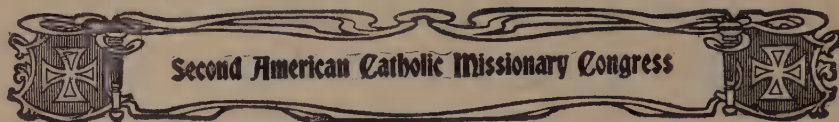
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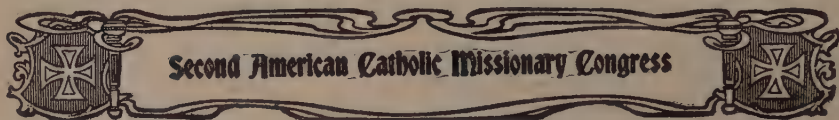
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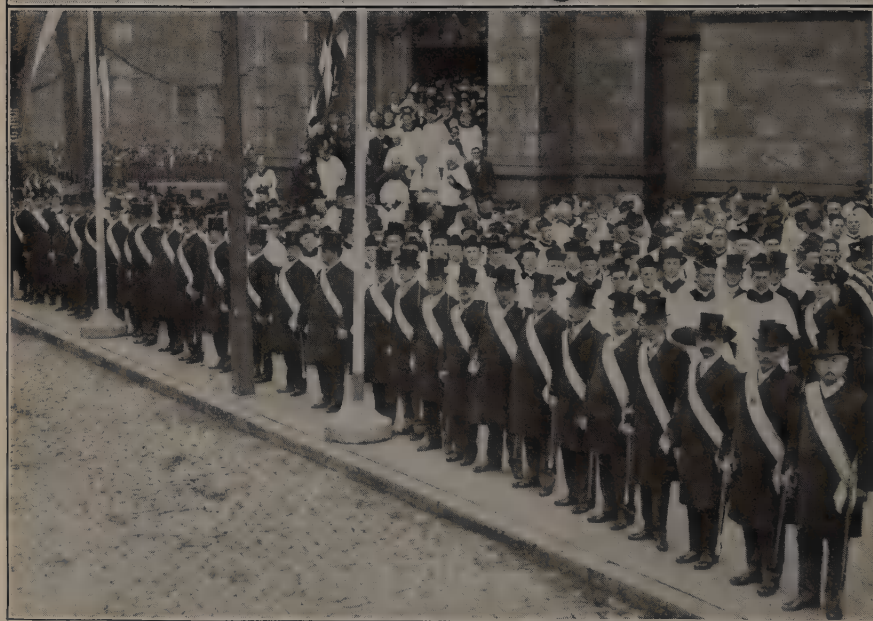


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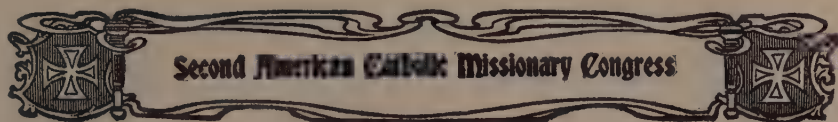
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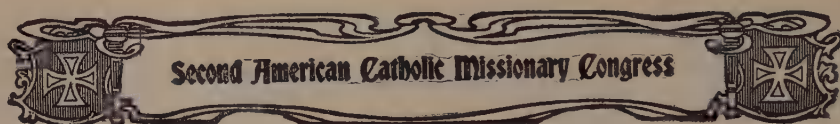


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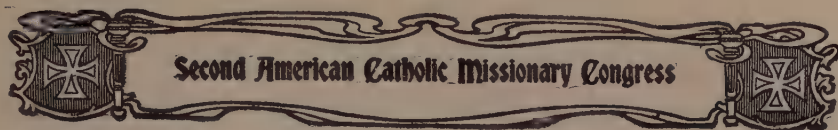
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 Goldstein, David, Boston, Mass.
 Gondle, A. D.
 Gorman, Patrick, Dorchester, Mass.
 Goffney, M., Meriden, Conn.
 Gormley, Margaret, Portland, Me.
 Goode, Rose, Roxbury, Mass.
 Grassel, Jas., Cohasset.
 Greene, Mrs. Mary A., Charleston, Mass.
 Greene, Dr. Thos. F., Roxbury, Mass.
 Grant, Jas. D., Hyde Park, Mass.
 Grant, John F.
 Grace, Alphonsus J.
 Grady, John C., Brockton, Mass.
 Greehy, Margaret, Beverly, Mass.
 Grady, Henry T., Somerville, Mass.
 Groves, Jno. M., Somerville, Mass.
 Griffin, H. J.
 Guimont, Moses, Hooksett, N. H.
 Hackett, Geo. J., Malden.
 Hackett, Mrs. Hilda, Malden, Mass.
 Hallaron, Mrs. Mary O., Dorchester.
 Hagan, Alice V., Washington, D. C.
 Hagerty, Miss Mary W., Boston, Mass.
 Hally, B. J., Cambridge, Mass.
 Hagerty, Mrs. Annie, North Andover, Mass.
 Haley, Timothy W., Boston, Mass.
 Hackett, LeRoy, Chicago.
 Halloway, Jno. Haverhill, Mass.
 Hagerty, Wm. J., Roxbury, Mass.
 Haley, Mrs. L. W.
 Hapgood, Theo. B.
 Haney, M. J., Toronto, Ont.
 Hansen, Daniel B., Chicago, Ill.
 Harrigan, Jno. F., Worcester, Mass.
 Harrigan, Mrs. P. R., Dorchester.
 Hart, Jos. E., Hyde Park.
 Hart, J., Hyde Park.
 Hart, Miss Mary, Newton Centre, Mass.
 Hastings, Thos. J., Clinton, Mass.
 Hauck, Herman E., So. Bethlehem, Pa.
 Hawk, Donald Eagle, St. Francis, S. Dak.
 Hayes, Dr. D. P., So. Boston, Mass.
 Hayes, N. B., Adrian, Mich.
 Hayes, Mrs. N. B., Adrian, Mich.
 Hayes, Miss Margaret, Adrian, Mich.
 Hazen, Alex, Schnectady, N. Y.
 Healey, Mary C., Cambridge.
 Hennessey, Hugh, Hamilton, Ont., Can.
 Hearn, Martha.
 Hennessey, Wm., Lynn, Mass.
 Hearn, Abby.
 Healey, J. H., Malden.
 Henneberry, Miss Kate M., Chicago, Ill.
 Hennessey, Geo. C., Boise, Idaho.
 Hewitt, Mrs. A.
 Hennessey, Frank P.
 Herlihy, Miss Elizabeth, Everett, Mass.
 Heyer, Jno. C.
 Hermes, J. H., Chicago, Ill.
 Hermis, M. M., Aurora, Ill.
 Healey, Jos. D. A., Esq.
 Hennessey, Chas. P., Gloucester, Mass.
 Hennessey, Mrs. Sarah A.
 Herlihy, Jos., Somerville.
 Hindenlang, Mrs. Frances V., Jamaica Plain, Mass.
 Hill, Chas. G., Woburn.
 Hill, Mrs. Walter M.
 Higgins, Geo. W., M. D., Randolph, Mass.
 Hill, Miss Louise.
 Hill, Mrs. Warren M.
 Higgins, Mrs. Margaret T., Dorchester.
 Hines, Mrs. Catherine.
 Hirst, A. A. and Mrs., Philadelphia, Pa.
 Hirsch, Mrs. Mary.
 Hoar, John W., Newton Centre, Mass.
 Hogan, John.
 Hogan, Grace F.
 Hogan, Mrs. Geo., Norfolk, Va.
 Hogan, Miss Pamela, Norfolk, Va.
 Hogan, Ellen A.
 Hogan, Miss Pamela, Norfolk, Va.
 Hogan, Miss Elizabeth, Norfolk, Va.
 Holmes, Mrs. Jas., Mulgrave, N. S.
 Holmes, Wm., Toronto.
 Holmes, Jas., Mulgrave, N. S.
 Holland, M. B.
 Holland, Jas., Ontario, Can.
 Horgan, Miss A., Toronto.
 Horrigan, Cornelius.
 Hoskin, Miss Mary, Toronto.
 Houlihan, M. J., Providence, R. I.
 Houlihan, Edward, Copley Plaza.
 Howard, Gertrude A., Chicago, Ill.
 Howard, M. J., Portage, Wis.
 Horgan, Dr. Jno.
 Horgan, Miss Adeline H., Boston, Mass.
 Horgan, Mrs. W. J.
 Horgan, Mrs. W. J.
 Horgan, Miss Ella N., Boston, Mass.
 Hughes, Peter.
 Hurley, John M.
 Hurley, Eleanor T.
 Hughes, Mrs. C., Boston, Mass.
 Hughes, Stephen.
 Hunt, Miss Henrietta, Boston, Mass.
 Hugh, Michael W., New York City.
 Hughes, Dr. Laura A. C., Boston, Mass.
 Hughes, E. W., Malden, Mass.
 Hughes, Dr. Thos., Chicago.
 Hurley, Maria S.
 Husley, Agnes H., Haverhill, Mass.
 Hurley, Augustine.
 Hurley, Nellie V., Haverhill, Mass.
 Hugland, Maurice, Gloucester.
 Hurley, Miss Marguerite, Sharon, Mass.
 Hyland, J. S., Chicago.
 Hynes, John J., Buffalo, N. Y.
 Hussey, Thos. F.
 Hynes, Miss, County Galway, Ireland.
 Iarigi, Eulalie M.
 Jackson, Mrs. C. A., Waterbury, Conn.
 Jackson, Lawrence, Foxboro, Mass.
 Jansen, P. T., Gerard, Pa.
 Jennings, Thos. A., St. Paul's Parish.
 Jolly, Mrs. Ella Ryan, Pawtucket, R. I.
 Jacobs, Miss A., Providence.
 Johnston, Richard E.
 Johnan, Jno. B., Cuba.
 Johnson, Robert, Kansas City, Mo.
 Johnson, Miss Nellie, Natick, Mass.

Second American Catholic Missionary Congress

Johnson, J. C., Boston.
 Joyce, John T., Mattapan, Mass.
 Joy, Miss Agnes, New Foundland.
 Judge, Margaret C.
 Kane, Martin H., W. Quincy.
 Keefe, Dr. Jno., Providence, R. I.
 Kennedy, Loretta, Natick, Mass.
 Kennedy, Miss Annie J., Lynn, Mass.
 Kelley, Bernard C., Boston, Mass.
 Kelley, Alice Duston.
 Kelley, Thos. E.
 Kelly, Katharine, Boston, Mass.
 Kearns, Mrs. P. A.
 Kearns, P. A.
 Keating, Patrick M.
 Kerwin, Clara, Providence, R. I.
 Kelleher, A. J., Lawrence.
 Keating, Mrs. Patrick M.
 Keating, Agnes.
 Keating, Mary J.
 Keeley, Joseph J., Chicago.
 Kelly, Patrick J.
 Kennington, J. J., Somerville, Mass.
 Kelley, Francis M.
 Kelleher, Miss W., Toronto.
 Kelleher, Miss E. M., Boston, Mass.
 Kelley, Mrs. Jas. A., Lynn, Mass.
 McKelvey, Mary A.
 Keating, Miss E. F., Natick, Mass.
 Kelley, Joseph F., Chicago.
 Kelley, Thos. F., Dorchester, Mass.
 Kerwin, J. P., Buffalo, N. Y.
 Kelley, Peter J., W. Medford, Mass.
 Keenan, Jno. J. and Mrs., Boston, Mass.
 Keefe, Mrs. Lucy, Dorchester.
 Keefe, S. C., Dorchester.
 Keefe, Nellie C., Woburn, Mass.
 Keating, Mrs. Redmond, Mulgrave, N. S.
 Kelley, Catherine.
 Kelly, Coleman.
 Kelly, Mary E., Hoboken, N. J.
 Keating, Paul, Boston, Mass.
 Kelly, Jos., Pawtucket, R. I.
 Kelly, Jos. F., Pawtucket, R. I.
 Kealy, J. J., Natick, Mass.
 Kelly, Thos. F., Dorchester.
 Kerwin, Jno. J.
 Kelly, M. J., Chicago.
 Keane, Miss Mayme, Amsterdam, N. Y.
 Kiely, P. A., Lynn, Mass.
 Kirchberg, Mrs. Edw.
 Kirchberg, Edward, Wilmette, Ill.
 Killgallon, P. A., Pittsburgh.
 King, Jacob W., Newton Centre, Mass.
 Kirkham, Dr. C. J., Brookline, Mass.
 Kirwin, Jno. B., Buffalo, N. Y.
 Kilroe, Miss, Tarrytown, N. Y.
 Kibride, Agnes.
 Kilbride, Miss Louise.
 Kirby, Miss Katherine, Boston, Mass.
 Kittredge, Mrs. John J., Worcester, Mass.
 Kirby, Laura, Roslindale, Mass.
 Kirley, Mary B., Roslindale, Mass.
 Kirwin, Miss Mollie V., Worcester, Mass.
 Kidway, Chas. J., Roxbury.
 Kigen, Mary A., Brookline, Mass.
 Kinnell, Jas. S.
 Kroeger, Anthony, Chicago.
 Kulage, Mrs. Theresa, St. Louis, Mo.
 Lamb, Matthew B., Worcester, Mass.
 Lambert, Stephen F.
 Langley, Mary, Gloucester, Mass.
 Lane, Jno. J. and Mrs., Boston, Mass.
 Larkin, Mrs. Annie J. and Daughter.
 Learney, Timothy, Gardner, Mass.
 Leone, R., St. Leonard's Church.
 LaRose, M., Cambridge, Mass.
 LaRose, P., Cambridge, Mass.
 Lane, Josephine, Boston, Mass.
 Lane, M. E., Boston, Mass.
 Lavitzki, M. V.
 Lane, Christine, E. Boston.
 Law, Mary C., Hoboken, N. J.
 Lally, Francis.
 Lawler, Miss, Hoboken, N. J.
 Lawler, E., Butler, N. J.
 Lawler, John.
 Leonard, Catherine T., Springfield, Mass.
 Leahey, Andrew.
 Leahey, Josephine, Genoa.
 Leahy, Lena, Boston, Mass.
 Leary, Jas. H., Boston, Mass.
 Leonard, Michael J., Boston, Mass.
 Leary, Mrs. Jas. H., Boston, Mass.
 Leonard, Luke, Boston, Mass.
 Leahy, Chas. F., Boston, Mass.
 Lee, Miss Margaret J., So. Boston, Mass.
 Lenehan, Thos. H., New Haven, Conn.
 Leahy, Miss Johanna.
 Lennox, Geo. W., Bradford, Mass.
 Lennox, Mrs. Geo. W., Bradford, Mass.
 Lennan, Jas.
 Leahy, Katharine, Roxbury, Mass.
 Lennan, John, Pawtucket, R. I.
 Leveroni, Frank, Boston, Mass.
 Lillis, Elizabeth F., Boston.
 Lind, Mrs. Mary, Dorchester, Mass.
 Linn, Helen, Newton Centre, Mass.
 Linnehan, John.
 Long, Miss Kathryn, Boston, Mass.
 Logue, M. L.
 Logan, Mrs. L. J., Boston, Mass.
 Logan, Col. J. L., Boston, Mass.
 Looney, Mrs. Honora, Springfield, Mass.
 Logan, Mrs. M.
 Logue, Chas.
 Logue, Mrs. Chas.
 Lopey, Emanuel, Keene, N. H.
 Logan, Lawrence J.
 Logan, Jas. F.
 Logan, Mrs. Jas. F.
 Locke, Dr. Jesse A., Hackensack, N. J.
 Loeffler, Wm. and Mrs., Pittsburgh, Pa.
 Lynes, Mrs. Mary, Providence, R. I.
 Lynch, John A., Chicago, Ill.
 Lyons, T. F., Amesbury.
 Lynch, Mrs. J. A.
 Lynch, Dennis J., Salem, Mass.
 Lynch, Mrs. J., Toronto.
 Lynch, J., Toronto.
 Lynch, Jno. E.
 Lynch, Mrs. Margaret E., Roxbury, Mass.
 Lynch, Jno. J., Roxbury, Mass.
 Lyons, Edw. C., New Haven, Conn.
 Lyons, Mrs. Margaret A., Swampscott, Mass.
 Lyons, Michael, F.
 Lyons, Miss Teresa.
 Lyle, Mrs. Jos., Gloucester, Mass.
 Lynch, Miss Helena, Brookline, Mass.

Second American Catholic Missionary Congress

- Lubert, Jos.
 Lydon, Daniel T.
 Lyons, Michael J., Roxbury.
 Lynch, Wm. M., Dorchester, Mass.
 Lynd, H. J., Pawtucket, R. I.
 Lynd, Henry A., Pawtucket, R. I.
 Lynd, Jos. C., Pawtucket, R. I.
 Lyons, Jos. F., New Bedford.
 Magann, G. P., Toronto.
 Mangan, Owen, Lynn, Mass.
 Masterson, Miss Anna, Providence.
 McCormack, Mrs. D., Norwich, Conn.
 McCarthy, Jno. A.
 McGurin, Mrs. Harriet.
 McCarthy, Annie, Roxbury, Mass.
 McDavitt, Mrs. Alice, Beachmont, Mass.
 McConley, Jno. F.
 McColgan, Thos., E. Boston.
 McGowna, Mrs. Mary, Yonkers, N. Y.
 McAlroy, Chas., Pawtucket, R. I.
 McElroy, Jas. F., Pawtucket, R. I.
 McGann, Miss Margaret, Roslindale.
 McAuliffe, Eugene L., Randolph, Mass.
 McGuire, Mrs. P. J.
 McInnis, Hugh, Summerdale, P. E. I.
 McDonald, Dr. C. W. and Wife, Roxbury, Mass.
 McGettrick, Felix, M., Boston, Mass.
 McDonald, Jno. J., Chelsea, Mass.
 McIver, Chas. J., Dorchester, Mass.
 McCann, Daniel, Evanston, Ill.
 McDonald, Hugh, Littleton, Mass.
 McCarthy, Daniel, Rockland, Mass.
 McDonald, Thos., Chicago, Ill.
 McHugh, Jas. A., New Bedford, Mass.
 McAloon, P. J., Topeka, Kans.
 McCormick, Jno., M. D., Brookline.
 McCormick, Mrs. Katharine, Brookline, Mass.
 McGuire, Miss Mary.
 McDonald, Mrs. Alice.
 McGormley, Miss Katherine, Hyde Park, Mass.
 McCafferty, Miss Etta, Lynn, Mass.
 McCarthy, Mrs. Ambrose, Brookline, Mass.
 McCaffrey, J. J., Louisville, Ky.
 McDonnell, Michael J.
 McCarthy, Edward, Pawtucket, R. I.
 McDonnell, Thos. J., Somerville, Mass.
 McNeill, H. T., Fall River Council.
 McCarthy, Jno. and Mrs., Dorchester, Mass.
 McCarthy, Margaret T.
 McIntire, Dr. Fredk. J., Lynn, Mass.
 McLaughlin, David, Pawtucket, R. I.
 McGinnity, Geo., Pawtucket, R. I.
 McDermott, Chas. W., New Bedford, Mass.
 McNulty, Mrs. Mary E., Boston, Mass.
 McCormick, Mrs. Jno. A., Chicago, Ill.
 McGlynn, Geo. O., Chicopee Falls, Mass.
 McGee, Wm. J., Washington, D. C.
 McGarry, Mrs. A. G., Brighton.
 McGarry, A. W., Brighton.
 McCabe, Geo. C., Brighton, Mass.
 McCanna, C. B., Burlington, Wis.
 McCarthy, Daniel J., Boston.
 McLaughlin, Thos., Farmington, Me.
 McGarry, Miss Winnifred, Brighton.
 McDermott, Miss Mary.
 McCarthy, Boston, Mass.
 McGrath, Edward A., Boston, Mass.
 McDonough, Michael, Swampscott.
 Maginnis, Chas. D.
 MacDonald, Mrs. Edward V., Chicago, Ill.
 MacDonald, Dr. Edward V., Chicago, Ill.
 McGillicuddy, Miss, Hyde Park, Mass.
 McBride, D. H., New York City.
 McGrath, Chris T.
 MacLeod, Dr. H. F., Dorchester, Mass.
 McCormack, Mrs. D. L., Boston, Mass.
 McCormick, Jno. A., Chicago, Ill.
 McManus, Mrs. Frank, Concord, N. H.
 McManus, Frank, Concord.
 McCarthy, Catherine, Nashville, Tenn.
 MacDonald, Chas. F.
 McDonald, Jno. F.
 McGlone, Miss M. J., Roxbury, Mass.
 McCugh, Miss Bessie, Roslindale, Mass.
 McDonald, Mrs. Jno. F.
 McGovern, Hugh, Roxbury.
 McCarthy, Mrs. M. T., Walpole, Mass.
 McCarthy, Timothy J., Springfield.
 McGovern, Stella A., Roxbury, Mass.
 McDonnell, K. C.
 McDonnell, Ora.
 McIntyre, Catherine M.
 McIntyre, Helen C.
 McLeod, Mrs. Margaret, Norborne, Mo.
 McLeod, Mrs. Harry F., Dorchester, Mass.
 McMahan, Jno. W., Hyde Park, Mass.
 McDunott, Kathline J.
 McGlinchy, Wm. J.
 McGovern, Mrs., Waltham.
 MacDonald, Dr. Chas., Boston, Mass.
 MacKenzie, Frank A.
 McKinnon, Ethel, Gloucester, Mass.
 McKenna, Henry C.
 McLaughlin, Jos. J., Boston, Mass.
 McLaughlin, Thos., Pawtucket, R. I.
 McThurston, Colin, Dorchester, Mass.
 McGrane, John J., New York City.
 McNamee, Chas. A., Roxbury, Mass.
 McManus, Philip, Concord, N. H.
 McMaugh, Miss Mary, Providence, R. I.
 McMahon, Wm.
 McNamara, Lot F., Haverhill, Mass.
 McMahon, Mrs. Frank.
 McMahon, Philip L., Boston, Mass.
 McInerney, Jas. W., Newton Centre, Mass.
 McVey, Jno. F., Dorchester, Mass.
 McNeil, Neil, Dorchester, Mass.
 McCarthy, Morris, Pittsburgh.
 McGuigan, Miss Libbie, Oil City, Pa.
 McKay, Mary E., Boston, Mass.
 McNamara, P. J., Chicago, Ill.
 McNally, Mrs. C. A., Mattapan.
 Machugh, Miss M., Dorchester.
 Mack, J. J.
 Mack, Miss Mary C.
 Mack, Mrs. J. J.
 Mack, Henry V.
 Mackey, Miss Mary, Chicago, Ill.

Second American Catholic Missionary Congress

- Moore, J., Webster, Mass.
 McCormley, Catherine.
 Madden, John H.
 Madden, Patrick J., Chicago, Ill.
 Madden, Jas., Boston, Mass.
 Magann, G. P., Toronto, Ont.
 Magennis, Mrs. Mary, Boston, Mass.
 Maginis, Mrs. C. D., Brighton, Mass.
 Maguire, Mrs. J. F., Boston, Mass.
 Maguire, C. J.
 Maguire, Miss Grace.
 Mahan, Frank.
 Mahan, Miss Katherine, Natick, Mass.
 Mahar, Jno. B., Roxbury.
 Mahar, Frank E.
 Mahearn, Jno., Berlin, N. H.
 Mahennis, Miss Mary T., Boston, Mass.
 Mahern, Donald, Berlin, N. H.
 Mahern, Donald, Berlin, N. H.
 Mahern, Jno., Berlin, N. H.
 Mahoney, Miss Mary L., Norwood, Mass.
 Mahoney, F., Chicago, Ill.
 Mahoney, Mrs. C. J., Dorchester, Mass.
 Mahoney, Dr. F. X.
 Mahoney, Mrs. Mary, So. Boston, Mass.
 Mahoney, Miss Mary.
 Mahoney, Mrs. Maurice J., Lawrence, Mass.
 Mahoney, Mrs. Alice C., Dorchester, Mass.
 Mahoney, Josephine J.
 Mahoney, Jno. B., Randolph, Mass.
 Mahoney, Mrs. C. J., No. Andover, Mass.
 Mahoney, Katherine M.
 Mahoney, Edw. J.
 Mahoney, T. E., Edmundston, N. B.
 Mahoney, Miss Kate, Troy, N. Y.
 Mahoney, Mrs. Elizabeth, Salem, Mass.
 Mahoney, F. L.
 Mahorner, M., Mobile, Ala.
 Malone, Arnold T.
 Maloney, Daniel J., Boston, Mass.
 Maloney, Miss, Boston, Mass.
 Malley, Miss Sarah, So. Boston, Mass.
 Malloy, Miss M., Boston, Mass.
 Maloy, Thomas, Boston, Mass.
 Mandeville, Albert.
 Mangan, Mary.
 Mangan, Dr. Jno. J., Lynn Mass.
 Manning, Jas. P., So. Boston, Mass.
 Mannning, Mr. Jno. P.
 Manning, Jos. P., Roxbury, Mass.
 Manning, Mrs. Jos. P., Roxbury, Mass.
 Manning, Miss Mary F. J., Boston, Mass.
 Marcella, Felix A., Boston, Mass.
 Marcotte, N. V., Somerville, Mass.
 Marr, Daniel.
 Mason, J. H., Chicago, Ill.
 Masson, Dr. Damien, Montreal, Can.
 Masterson, Miss Annie, Providence, R. I.
Matre, Anthony, St. Louis, Mo.
 Mayer, A., Boston, Mass.
 Mead, Mary E.
 Meahon, Jas. J.
 Mellyn, Miss Mary C., Roxbury, Mass.
 Merinoll, F., Everett, Mass.
 Neville, Miss Margaret E., Dorchester.
 Mitchell, Elizabeth.
 Moran, Jno. T., Berlin.
 Mogan, Margaret D., Boston, Mass.
 Morris, Parker D., Boston, Mass.
 Moran, Wm.
 Molan, Anna M.
 Mongan, Dr. Chas. E., Somerville, Mass.
 Mooney, Margaret, Pittsford, Vt.
 Monohan, Edw., Pawtucket, R. I.
 Monahan, Miss Bessie, Washington, D. C.
 Monahan, Mrs. Delia, N. Tarrytown, N. Y.
 Moore, Jno. M., Bridgeville, Pa.
 Moore, Mrs. Jno. M., Bridgeville, Pa.
 Moran, Julia, Monson, Mass.
 Moriarty, Mrs. D. E.
 Morton, Sarah T., Roslindale, Mass.
 Morton, Mrs. Jno.
 Morton, Jno.
 Moffatt, Frank, New York.
 Mooney, Jno., Pawtucket, R. I.
 Mogan, Michael F., Toronto, Can.
 Moriarty, Mrs. A. W., Newton.
 Moran, Jas. F., Natick, Mass.
 Mowville, Miss D. E., Nashville, Tenn.
 Morrissey, Miss May.
 Moran, Michael E., E. Boston.
 Morrin, Parkin D.
 Moran, Jas. A.
 Moran, Jas., Buffalo, N. Y.
 Morse, Daniel, Boston, Mass.
 Morrarity, Mrs. Jas., Norwich, Conn.
 Morrison, Mrs. Jas. M.
 Morrison, Jas. M.
 Moriarty, Col. Daniel, Chicago.
 Myers, H. H., Ebensburg, Pa.
 Mueller, Jno. L., Baltimore, Md.
 Murphy, Margaret E., Dorchester.
 Murphy, Margaret R., Brookline, Mass.
 Murray, Miss Mary, Winchester, Mass.
 Myers, Gertrude E.
 Mueller, Thos. N., Newton Centre.
 Myers, Geo. F., Sheboygan, Wis.
 Myers, Mrs. Geo. F., Sheboygan, Wis.
 Murphy, Frank M.
 Mulcahy, Mary E., Brighton, Mass.
 Murphy, Wm.
 Murray, Geo. H.
 Mullin, Jno. T., Kensington, P. E. I.
 Murphy, Miss M. G.
 Mundy, Jos. F., Framingham, Mass.
 Mullen, Mrs. D.
 Mulholland, Dr. B. J., Lawrence, Mass.
 Murphy, Robert J.
 Murray, Miss Bertha.
 Murphy, Jas. A.
 Murphy, Miss N. M.
 Murphy, Geo., Boston.
 Murphy, Patrick, Boston, Mass.
 Murphy, Jno., Boston, Mass.
 Mulkevin, John J., W. Medford, Mass.
 Mulheady, Edwin, Rockland, Mass.
 Murphy, Miss Victorine, Ellicott City, Md.
 Murphy, Senator P. C., Can.
 Mulhall, R. T., Jersey City, N. J.
 Muldoon, Mrs.
 Murray, Miss Emily, Winchester, Mass.
 Murphy, Mrs. Margaret, Ypsilanti, Mich.
 Murphy, Miss Nora, Ypsilanti, Mich.
 Murphy, Mrs. Annie.
 Murray, Alma.



DELEGATES TO ANNUAL CONVENTION CENTRAL VEREIN. THE PIONEER FEDERATION OF CATHOLIC SOCIETIES



FATHER DEMPSEY'S HOTEL—WORKINGMAN'S CLUB, St. Louis, Mo.

Second American Catholic Missionary Congress

- May, Michael, Pawtucket, R. I.
 Murray, Mrs. Jos. J., Newton.
 Mulvey, Mrs. Rose A.
 Mulcahy, V. J., Halifax, N. S.
 Mulvaney, W. J., Quebec, Can.
 Mullay, Mrs. T. J., Philadelphia, Pa.
 Mullray, Jos. W., Philadelphia, Pa.
 Murphy, Daniel J., Natick, Mass.
 Murphy, W. F.
 Murphy, Jno. F., Bath, Me.
 Murray, Jos. J., Newton.
 Murphy, Frank R., Pawtucket, R. I.
 Murphy, Margaret E., Dorchester.
 Murray, P. J., Pawtucket, R. I.
 Mulhall, Mrs. J. F., Toronto.
 Murley, Judge.
 Mullen, Thos. A., Boston, Mass.
 Nash, Miss Agnes.
 Nawn, Miss Rose E., Roxbury, Mass.
 Nawn, Mrs. Harry P., Roxbury, Mass.
 Nawn, Hugh, Roxbury, Mass.
 Nawn, Mrs. Harry P.
 Nawn, Harry P., Roxbury, Mass.
 Nelson, Mrs., Chicago, Ill.
 Newins, S. J., Brookline, Mass.
 Nevins, Simon J.
 Nolan, Jas. A., Boston, Mass.
 Nolan, Dr. Jos., Pawtucket, R. I.
 Nolan, Francis, Pawtucket, R. I.
 Nolan, Miss Mary A.
 Nolan, Thos. M., Somerville.
 Norton, Margaret C.
 Noonan, Mr., Boston, Mass.
 Noonon, Jas. P., Somersworth, N. H.
 Noonon, Mary P., Neponset.
 Norton, Miss Evelyn.
 Nolan, Michael, Pawtucket, R. I.
 Nugent, Rev. J. A.
 Nyan, Miss M., Atlantic, Mass.
 Nyan, Miss D. J., Atlantic, Mass.
 Ochs, John J., Boston, Mass.
 O'Brien, Michael A., Westboro, Mass.
 O'Brien, Rose, Gloucester, Mass.
 O'Donnell, Mrs. J. H.
 O'Connor, Jno. D., Boston, Mass.
 O'Connor, Mrs. Jno. D., Boston, Mass.
 O'Dowd, Edward F.
 O'Dowd, Mrs. Edward F.
 O'Connor, Francis P.
 O'Dowd, Jas. F., Lawrence, Mass.
 O'Connor, Thos. Lane.
 O'Kane, Jos., Dorchester, Mass.
 O'Kane, Jos. O., Dorchester, Mass.
 O'Brien, W. T.
 O'Keefe, Peter, Lexington, Mass.
 O'Neill, Agnes.
 O'Haire, Jno. A., New York.
 O'Brien, Dr. T. J., Boston.
 O'Brien, Miss Nellie, Boston, Mass.
 O'Hara, Francis J.
 O'Brien, Elizabeth.
 O'Brien, May A., Boston, Mass.
 O'Connor, Francis L., Boston, Mass.
 O'Hare, Mrs. Annie, So. Boston, Mass.
 O'Hare, J. Frank, S. Boston, Mass.
 O'Loughlin, Mr. & Mrs. Ptk., Brookline, Mass.
 O'Connor, J.
 Ochs, Jos. A., Dorchester.
 O'Brien, Maurice J.
 O'Brien, Mrs. Maurice J.
 O'Connor, Thos. F.
 O'Connor, Thos. F.
 O'Brien, Miss Gertrude.
 O'Brien, Miss.
 O'Brien, Wm., Hyde Park, Mass.
 O'Connor, Miss Mary, So. Boston, Mass.
 O'Connor, A. J., Keene, N. H.
 O'Leary, A. E.
 O'Hara, B. F.
 O'Leary, Otho T., Wollaston, Mass.
 O'Brien, Mrs. Wm. J., Dorchester, Mass.
 O'Connor, Francis.
 O'Connor, Jos.
 O'Connor, Daniel.
 O'Connor, Chas. S., So. Boston, Mass.
 O'Connor, Miss W., Toronto.
 O'Brien, Mrs. Elizabeth, Hyde Park, Mass.
 O'Donnell, P. H., Chicago, Ill.
 O'Brien, Quin, Chicago, Ill.
 O'Connor, M., Chicago, Ill.
 O'Donnell, Florence M., Mattapan.
 O'Neil, Cornelius P., Beverly, Mass.
 O'Regan, Dr. Jno., Dorchester.
 O'Reilly, John G., Cuba.
 O'Neil, Jerome, Boston, Mass.
 O'Neill, Mrs. P., Dorchester.
 O'Reilly, Miss Katherine E., Cuba.
 O'Neil, Mr. Lawrence J., Boston, Mass.
 O'Rourke, Theresa G.
 O'Toole, O. H., Boston, Mass.
 O'Rourke, Mary J.
 O'Mahoney, Mrs. Katherine O'Keefe, Lawrence, Mass.
 O'Mahoney, Daniel J., Lawrence, Mass.
 O'Toole, Ernest.
 Oliver, Miss Fannie E., Catonsville, Md.
 O'Reilly, Dr. Michael J., Worcester, Mass.
 O'Reilly, Jno. J., Brockton, Mass.
 O'Rourke, F., Providence, R. I.
 O'Neill, Mrs. Jos. H., Roxbury, Mass.
 O'Neill, Jos. S.
 O'Neill, Jos. H., Roxbury, Mass.
 O'Neill, H. P., White River Junc., Vt.
 O'Sullivan, Hon. Jas., Port Huron, Mich.
 O'Shea, Mrs. David, Chicago.
 Patterson, Mrs. Margaret J., Roxbury, Mass.
 Parker, Edward J., Esq., Quincy, Mass.
 Patterson, Geo. A.
 Petus, Geo.
 Penney, Miss Hannah, Roxbury, Mass.
 Perkins, Mrs. Chas. Bruen.
 Pendergast, Mrs.
 Petty, Margaret, Portland, Me.
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 Prendergast, Daniel L., Boston, Mass.
 Prendergast, Jas. M.
 Prendergast, Mrs. Jas. M.
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 Quinn, J. M.
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 Rogan, Miss Eleanor, Charlestown, Mass.
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 Rockwell, Maud M.
 Roche, Wm. J., Everett, Mass.
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 Ray, Mrs. Thos. F., Tacoma, Wash.
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 Rand, Annie M.
 Radcliffe, Celia, Rochester.
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 Rhillinghar, Mary.
 Reardon, Fred E., Pawtucket, R. I.
 Reilly, Thos., Pawtucket, R. I.
 Reilly, Dr. Wm., Pawtucket, R. I.
 Reardon, Edward, Pawtucket, R. I.
 Reilly, Mary, Roxbury.
 Reddington, Mrs. Mary A.
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 Read, Chas. J., Toronto, Ont.
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 Reardon, Michael T., Barberton, O.
 Reinold, Richard, Somerville, Mass.
 Retter, John H., Natick, Mass.
 Riley, John E., Dorchester.
 Regan, Mrs. C. Teresa, Salem, Mass.
 Riordan, John, Chelsea.
 Riley, Geo. H., Westfield, N. J.
 Riley, Miss Mary, Dorchester.
 Riley, E. A.
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 Rooney, Miss, Toronto.
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 Ryan, Mary A.
 Ruddick, Wm. H., M. D.
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 Ryan, Jno. J.
 Ryan, Mrs. M.
 Ryan, M. T.
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 Schofield, Mary.
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 Smith, David, Chicago.
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 Stack, Jos. H.
 Stephen, Edward.

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 Sullivan, Mrs. John.
 Sullivan, Annie M.
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The First American
Catholic Missionary Congress

*Held Under the Auspices of the Catholic Church Extension Society
of the United States of America*

Giving in Full the Addresses Delivered by

His Excellency the Most Rev. Diomedo Falconio, D. D.,
Apostolic Delegate
Most Rev. Jas. Edward Quigley, D. D.
Most Rev. J. H. Blenk, S. M., D. D.
Rt. Rev. Patrick J. Donahue, D. D.

AS WELL AS A REPORT OF PAPERS READ BY THE RT. REV. AND REV. CLERGY AND
LAYMEN, WITH VERBATIM ACCOUNT OF CLOSING ADDRESS MADE BY

THE HON. W. BOURKE COCKRAN

Edited by

VERY REV. FRANCIS C. KELLEY, D. D., LL. D.

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THE MOST REV. JAMES EDWARD QUIGLEY, D. D.
Archbishop of Chicago.

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Nihil Obstat,

E. M. DUNNE, D. D.,

Censor Deputatus

IMPRIMATUR:

+ J. E. Quigley,

Archbishop of Chicago

INTRODUCTORY

This volume cannot fail to be of unusual interest to Catholic readers the country over. It tells the story of America's First Catholic Missionary Congress. The objects, aims and purposes of this Congress are clearly set forth by papers, sermons and addresses, herein collected and given to the public.

Representing, as these discourses do, the views of most of the Hierarchy, Clergy and Laity, they really need no commentary.

The Congress itself was unique in many respects. It was the first meeting of the kind in the history of the New World. It was thoroughly representative of the Church in America, taken as a whole. It was called at a most opportune time and enthusiasm and earnestness marked the entire proceedings. Specialists in every department of missionary endeavor came to it and pronounced their views, backing up their statements with an instructive array of facts and figures.

The dominant note of the proceedings was that the time has come when America's Catholics must arouse themselves to a deeper sense of mission needs; must welcome the knowledge of these needs and of the obstacles to be overcome in finding remedies.

We are strong in the belief that this Congress marks the dawn of a new era, so far as American Missions are concerned. Every case was frankly stated, and there was a notable bravery displayed in looking at conditions with a view to improvement. Perhaps the most refreshing sign in the whole Congress was this bravery. It was noted particularly by the Protestant press of the country, which did not fail to pay a great deal of attention to the proceedings of the Congress, and to give it a great deal of editorial comment. Indeed, no Catholic gathering has, we believe, ever received so much publicity from the secular, Catholic and Protestant press as has the Missionary Congress; and this publicity had a marked educational value. Through the secular press the great American public learned that the Catholic Church in the United States and Canada was bestirring herself in a field she had hitherto left unoccupied to a great extent. Our separated brethren learned that they would no longer have, so far as their Catholic brethren are concerned, mission fields practically to themselves, and Catholics were given a lesson in missionary needs which they dare not ignore.

Another feature of the Congress, not remarkable to the leaders of missionary works, but most remarkable to others, was the deep interest manifested by the laity. Day after day the hall was filled with an enthusiastic crowd. Even the morning sessions drew from three to five thousand people. The afternoon sessions taxed the capacity of the huge building, while fifteen thousand people were turned away from the closing session. Without doubt, the Catholic people of the United States are ready to take an interest in missions, and their enthusiasm at the Congress very well proved.

In gathering together the papers, addresses and sermons, the Editor has been forced to revise and correct them as far as

the limited time at his disposal permitted. He has, however, made no changes from the Official Report which materially altered any discourse or changed the general sense. Some of the discourses were given without manuscript or notes, and prefaced by stories, complimentary references, etc. In many places these had to be left out and the stenographic reports changed to make the meaning clearer. Most of the discourses were submitted to the speakers themselves for revision. It was also found necessary to confine ourselves to extracts from the many splendid sermons, that the book might not be too cumbersome. The Editor regrets very much the small space allotted to sermons, as a great number of these were well worth reproducing in their entirety.

There is nothing more to be regretted than the fact that practically no time could be given to discussion. The greatest mistake made in planning the Congress was the number of papers allotted to each session. When a speaker ran over his time, the discussions had to be left out. Nearly all of the speakers were enthusiastic and had much to tell. It is easy to understand why the speeches could not be shortened. Indeed, it was a wonder that all the papers were gotten in before the close of the sessions. Published as they are here in their present permanent form, the papers, addresses and sermons are a veritable mine of information to every Catholic reader who desires to know missionary needs and missionary possibilities. It is true, they tell a pathetic story, but all of us must learn it, if the Catholic people of America are to be true to the best and holiest traditions of the Church Universal in every age.

Feast of the Epiphany of our Lord, 1909.

Opening Ceremonies

AT THE

Cathedral of the Holy Name

In the Cathedral of the Holy Name in the city of Chicago the first step in the great Missionary Congress which is to mark a far reaching change in the policy of the Roman Catholic Church in the United States and Canada was taken on Sunday, November 15th, when Archbishop Diomedo Falconio, Apostolic Delegate of the Pope, celebrated Solemn pontifical High Mass, marked by the singing of the Gregorian chant, illustrative of Pope Pius' ideas as to church music. Following close upon the initial religious pageant came other festivities and ceremonies spreading out in a widening circle until in the evening tens and scores of thousands of men and women and hundreds of clergymen of all degrees had joined in the oratory and the prayer, the deliberation and the hymns of praise.

The greatest day in the history of the Catholic church in Chicago, and perhaps in the United States, was opened by an imposing procession of a majority of the hierarchy of the Church in this country, bishops, mitred abbots, monsignori, archbishops, and priests, between rows of glittering drawn swords in the hands of distinguished laymen of the Catholic faith, and thousands of loyal sons and daughters of the Church.

The gorgeous pageant proceeded from the doors of the Cathedral College and the Holy Name parish house at the corner of Superior and Cass streets north on Cass street to Chi-



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cago avenue, west on Chicago avenue to State street and south on State street to the doors of the Cathedral.

The sun broke through the November mists just as the 500 Knights of Columbus of the Fourth Degree, assembled from all parts of Illinois, Indiana, Wisconsin, and Michigan for the occasion, marched from the Cathedral College in sword and baldric to line the route of the procession.

As soon as they were in place the doors of the parish house opened and two by two in purple cassock and white surplice the choir boys marched out, 160 in number, and ranging in age from 7 to 17.

Behind them came about 300 visiting priests, also in white surplices, but with black cassocks, and following them the higher dignitaries of the church. First came the monsignori in Roman purple, with black biretta topped with purple. Following them were the mitred abbots, their vestments the same as those of the monsignori, but each garbed in the color of his order; Benedictines in black and Trappists in white.

The greatest showing in numbers was made by the bishops, fifty-one of the eighty-nine American bishops being in line. Each was attended by two chaplains, distinguished priests, delegates to the congress from all parts of the country. Their brilliant purple robes were set off by the sober black and white of their chaplains, and it seemed but an instinctive act when the 500 men who lined the way drew their swords and brought them to a reverential salute to their spiritual lords. Their robes were the same as those of the monsignori, but upon their breasts gleamed the insignia of their office, the pectoral cross.

The choir boys, with their hands prayerfully folded, were already marching up the great middle aisle of the Cathedral



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to the roll and murmur of the organ when the seven archbishops who closed the procession left the doors of the parish house.

Ahead of Archbishop Quigley, glittering in the sun and visible for many blocks, was carried his archiepiscopal cross, a massive crucifix of gold, borne by the Rev. Christian Rempe, assisted by two acolytes. The archbishop wore the cappa magna, a great purple cloak, the train of which was borne by two boys in cassock and surplice, and a magnificent hood of white ermine. His deacons also were distinguished from those who had preceded by their gold vestments. Following the archbishop was the only layman in the procession beside the acolytes, Ambrose Petry, a Knight of St. Gregory the Great, in the full uniform of his order, conferred upon him for his services in the cause of Church Extension.

Last in the procession and most important of all, walked the personal representative of the Sovereign Pontiff of the Catholic Church, Archbishop Falconio, Apostolic Delegate to the United States, attended by deacons and acolytes. But in spite of all the honors that have been won by the representative of Pope Pius X., the most noticeable thing about him was his membership in the Franciscan order of monks. For in place of gorgeous gold and purple the papal legate from his biretta and the great fur hood that fell over his shoulders to the end of the train of his cappa magna, was clad in the quiet gray of the Franciscan monk. For when Friar Diomede Falconio took the vows of the priesthood in the Franciscan monastery in western New York in 1866, it meant that no matter how high he might rise in the ranks of the church he



could never cease to be a monk of the order nor wear vestments of any other color than the humble gray.

As the first of the bishops entered, the Cathedral choir, 100 men in the gallery and 100 boys before the sanctuary, burst into the opening chorus, "Ecce Sacerdos Magnus," "Hail to the Great Priest," by Sir Edward Elgar. Slowly the procession filed up the center aisle of the cathedral between 2,000 standing men and women. The bishops and archbishops took their places in the sanctuary and the other clergy occupied a space reserved for them in the body of the church. Another picturesque touch was added to the interesting scene by the presence of over 100 nuns, representing many orders, who sat in the north transept.

Archbishop Quigley and the Papal Legate, who was to be the Celebrant of the Mass, were seated in high thrones on either side of the main altar, on which were laid the vestments of the Mass. Archbishop Falconio was ceremoniously clothed in the vestments, the introit, "Salve Sancte Parens," was sung, and then the choir broke into a remarkable rendition of the "Kyrie Eleison." The impressive chorus from the "Missa de Angelis" was chanted alternately in the deep bass of the men in the gallery and the clear soprano and alto of the boys at the altar rail.

The Most Rev. James H. Blenk, Archbishop of New Orleans, one of the leading orators of the church, who preached with the broad outlook of a high prelate of the Church on its history and destiny in this nation.



ARCHBISHOP BLENNY'S SERMON.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days, even to the consummation of the world.

"He that is not with Me is against Me; and he that gathereth not with Me scattereth."—St. Matt. XXVIII, Chap. 19-20, and XIII, 30.

In the lives of a people and nation, as well as in the lives of individuals, great and solemn moments come—moments when we stand in the presence of an all-pervading, all-portentous fact, out of which have grown achievements and circumstances that have left an ineffaceable mark, not only on the individual life, but upon the character and destiny of a nation itself. Such a moment, such a period, came, and has already passed into the history of not a few of our great American dioceses. From every part of this vast Republic prelates and priests and people came either to join in the impressive celebrations of the one hundredth anniversary of these historic sees, or to witness the no less imposing ceremonies and magnificent manifestations of Catholic faith and Catholic life at the laying of some great Cathedral's cornerstone. Those were sights to gladden the hearts of men and arouse the minds to loftiest thoughts. Under the magic spell of fervid and triumphant oratory, the immense throngs lived over again the wonders wrought by willing hands and brave hearts between the building of the first little wooden church and the erection of the stately pile now under construction, or went back to that April day of 1808, when, in response to the appeal of the first Bishop of America, the illustrious John Carroll, of Balti-



more, the Holy See, in its far-reaching wisdom, and building on the foundation of the eternal Church, placed other stones in that immortal edifice, and reiterated the command of its Divine Founder: "Go teach all nations."

It is well for us, my brethren, also on this memorable day to stand for a little while before that great milestone reared upon the foundation laid in that propitious hour, a milestone whereon are recorded the deeds which offer to the thoughtful mind food for meditation—the past with all its struggles, its failures and its victories; the present with its joys and thanksgiving; the future with all its hopes and fears, its boundless possibilities and its divine ideals.

A great hour has sounded in the religious life of the United States—a century of the solid establishment and marvelous extension of the Church. What a vast field opens before us—a hundred years of history, a hundred years in whose course the aspect of the world was changed, and modern civilization has shot out its roots, strong and healthful, as well as dangerous and destructive. A hundred years in whose course human genius advanced with giant strides along the endless career of material progress, and heroic Pontiffs, fearless as they were wise, gave to the needy race the loftiest lessons of Catholic wisdom and virtue. A hundred years that have witnessed the growth and firm establishment of the most powerful empire of freemen that the world has ever known. Here, upon this continent, whose discovery was due to the Catholic sailor, Columbus, and upon which the Catholic Church first planted the Cross of Christ, the vastest and strongest of Republics of all time has gained its growth during that period and attained those splendid proportions which place it in the first rank of the people of the earth. Here in free America, during the century of stirring events of world-wide bearing and significance, from a few thousand we have grown to some sixteen millions of faithful, loyal children of Holy Mother Church, and we have the consciousness from within and most



eloquent testimony from without that during all these years we have stood shoulder to shoulder with our fellow-citizens in the performance of every duty, bringing thereto the eternal principles of justice and of Christian civilization.

And now this centenary year of great flourishing bishoprics; this year of stately pageants and imposing manifestations of vigorous Catholic life and activity; this year of our transition from the status of a missionary country under the supervision of the sacred Congregation of Propaganda, to all the rights, privileges, advantages and duties of a Catholic country immediately under the care and solicitude of the Holy See, this year is still further signalized and made forever memorable by a movement of minds and hearts which has culminated in this magnificently representative gathering of prelates, priests and people. Not since the holding of the Third Plenary Council of Baltimore has the Church of America beheld such an inspiring scene as this. If some whom we should love to see here are absent, we know that in heart and soul they are with us and in full sympathy with our cause—the greatest cause that has ever engaged the mind, stirred the big, true Catholic heart of America, and filled it with the high impulse and lasting enthusiasm that successfully grapple with the most tremendous problems and bring them to a happy issue.

Most Reverend and dear Archbishop Quigley, in the name of this solid assemblage of many different elements, in the name of this vast body instinct with the one doctrine, one law, one virtue, one faith, one love, I salute and thank you. I salute and thank the Very Reverend Doctor Kelley and all those who, with you, have so energetically and with such gratifying success planned the holding of this first Catholic Missionary Congress in your metropolitan city. For in the success of this undertaking lies, in a large measure, for the years to come, the fulfillment of the great divine commission, "Go, teach all nations," and it will succeed, for its purpose is the ever-present and all-absorbing purpose of the Divine Redeemer of mankind, who wishes all men to be saved; it



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is the over-mastering purpose of the August Father of Christendom who wants to restore all things in Christ; it is the ruling purpose of every bishop, priest and true Catholic the world over. And so, in God's name, with God's grace and help, we are confident that from this first Catholic Missionary Congress and the succeeding ones in the United States there will go forth and into the hearts of men the Christ-spirit, strong as the flowing tide, leading all to Jesus, who alone is the Healer and the Savior of nations.

Here, then, we have the work paramount, among all the great works to which human effort is bending its fieriest energy. In its intelligent direction, thorough organization and effectiveness, are involved the most sacred interests of Church, country and race.

I fearlessly assert that in the grouping of the famous world events of this centenary year, and for many a year, this Missionary Congress holds the first place for importance and significance. Its end is pre-eminently the work of Christianity. Its unwavering aim, elevated morals, perfection of life, heroism of virtue and the salvation of immortal souls, created into the image and likeness of God.

“For tho’ the giant ages heave the hill
And break the shore, and evermore
Make and break and work their will,
Tho’ world on world in myriads roll
Round us, each with different powers
And other forms of life than ours,
What know we greater than the soul?
On God and God-like men we build our trust.”

In this sublime work for the salvation of souls, our trust in God's help is founded on His omnipotent love, and on His boundless mercy for us. “The hand of the Lord is not shortened, that it cannot save, neither is His ear heavy that it cannot hear,” but,



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in the accomplishment of the work, there is needed the consecration of God-like lives of priests and people to the heaven-imposed task, for God uses human means in working out His plans, even the most sacred and dearest to His Heart.

Listen to the pleading of the Redeemer of mankind. It has lost none of its sweetness and infinite tenderness; it comes down to us through the centuries still pulsing with the indescribable love of His Sacred Heart. "The harvest of souls is great, but the laborers are few." When Jesus spoke these words He was surrounded by His apostles only, and a few disciples, but He saw before Him also the immense multitudes eager to hear the message of peace and hope, of life and light He had come to bring to their weary, sin-laden, desolate souls. With infinite compassion and yearning His divine gaze reached out even to the uttermost limits of time, to the consummation of the world; the millions upon millions of souls that were to follow one another here below were under His redeeming love, and His will to save. So many nations, seated in the Valley of the Shadow of Death, shut out from the light of the world; so many enchained by pride, passion and the spirit of darkness, and sighing for a liberator; so many idols to be pulled down and destroyed, and so many altars to be reared to the living God; so many souls destined to a glorious immortality in imminent risk and danger of being eternally lost. At another time, when all the sorrows and woes of the world were upon Him, He cried out: "Let this chalice pass from me!" Now, He turned to His followers and said: "Pray, ye, therefore, the Lord of the harvest, that He send laborers into His harvest."

He would have all that precious harvest of immortal souls gathered in; He would have all the one fold under the one Supreme Shepherd, Peter and his successors. He would have all His followers stand forever by Him, and in all conditions of life and its myriad-fold surroundings, gather with Him those whom the Father had given as His inheritance. This willingness, this



eagerness and constancy in standing by Him and gathering with Him was solemnly declared the unerring test of the true love and devotion to His friends. "He that is not with Me is against Me; He that gathereth not with Me scattereth." He that does not take up this work with me does not feel a deep and steadfast interest in it; does not in the measure of his powers and opportunities promote it; "such a one," says our Divine Lord, "is no friend of Mine; there is no truth in his adoration, no sincerity in his love; his life is a hollow mockery at My divine purpose; his religion is in vain; he is not My child; I am not his God."

Is there any need of further insistence on the universality of the duty of gathering with Christ? In other words, on the necessity for all to possess the missionary spirit—the Spirit of Christ?

No doubt, those who have been chosen by our Lord to be His ambassadors, His representatives, the teachers of His doctrine, and the dispensers of His mysteries, are bound by every solemn tie to the sacred duty of making His work and His will the pathos and passion of their lives. They must be other Christs; they must fulfill the mission on which He has sent them; they must be the light of the world and the salt of the earth; they must be powerful in word and example; they must be able to say, with St. Paul, "I live, but now no longer I; Christ lives in me." His mind enlightens mine, dispelling all the clouds of spiritual darkness from it; His heart ever keeps my own filled with love for Him and zeal for His glory and the salvation of souls, to give Him and to my brother-man a life of utter unselfishness and whole-souled devotion is my life task, my joy and crown. Such is the duty of us priests; such our mission in life. If we prove ourselves unfaithful, woe unto us, and the awful pity of it, too; woe unto those for whom we were to have been Saviors, but became soul-wreckers instead.

But you, too, my brethren of the laity, are trustees of God in the care of souls. Though different in kind, your duty is no less important in its way, and equally imperative.



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Christ has enjoined on all alike the love of neighbor. He declared it to be His supreme wish, His law, His testament. Its observance would remove the bitter, cruel wrongs that are a prolific source of the greatest sorrows afflicting mankind today, would take away the cause that menaces us with the hugest calamities. I am referring to the withering, blighting curse of divorce, and to socialism with its train of upheavals and of utter destruction.

In the law laid down by the Savior lies the solution of the conflicts between capital and labor, as well as that of the conservation of happy homes. It contains, moreover, the clear expression of His Divine Will regarding the religious duties of Christians one to another. For, in respect to the material goods of this world, justice is always to be tempered with Christian charity: Evidently when there is question of the highest good—the immortal soul—both justice and charity demand that we exert every effort in its behalf. St. Peter impresses this truth most strongly on the faithful at all times. “But you are a chosen generation,” he writes, “a kingly priesthood, a holy nation, a purchased people; that you may declare His virtues who hath called you out of darkness into His marvelous light.”

Truth will not be imprisoned. Like the sun, it must send out its beneficent rays. So true love cannot remain inactive; it will reach out and share its own deep joys with others. “My heart sent forth the good word, I will recount my works to the King,” proclaimed David; and the Christian, under the impulse of truth and love, speaks out the brave word at the right moment and is never more happy than when advancing the glory of the Eternal King. But that true word can only be spoken by the true man whose conduct is in perfect harmony with the sublime doctrine he professes.

It were out of place now to enter into the numberless occasions when every Christian is bound to be an apostle of Christ, a missionary of His kingdom, a generous giver of His person



and of his means for the protection and advancement for this cause of man and God. I will not ask you to follow me through the highways and byways and the dismal haunts of sorrow and sin, where the sacred name of Jesus is uttered in curses, but never in prayer. I will not ask you to visit those large territories up and down the land where our scattered Catholics are lost to the Church and to salvation, because there is none to break to them the bread of life, none to lift the hand of Divine pardon and reconciliation over their souls, sick unto death, and their spirits broken and crushed. These and other phases of the work ahead of this Congress will claim its attention and be fully discussed and cared for.

But try with your mind's eye to look out on the world, behold those darksome caves; they look like tombs. Ah! the false philosophy, the pretentious cultures, the forces in revolt against God and against the immortal destiny of the soul, have spared no toil, however wearisome, no effort, however painful, to erect those sepulchres, bidding the world to believe that God and the soul, with its lofty aspirations, high ideals and longings after immortality, are dead and buried, never more to rise again. And souls longing for God and in search of Him go to these sepulchres as the sorrowing Mary went to the tomb of Christ. They, too, cry out, through blinding tears and with despair in the heart, "Who will roll back for us the stone?"

Let us be the good angels to those bewildered, suffering, anguished souls, ever announcing to them the good news: "He is not here; He is risen! He liveth!" Let us be the heralds of this saving truth through our thorough Christian lives, and Christ will truly live, reign and triumph in the hearts of men.

Some one who knew not Christ, and believed not in His divinity, declared, nevertheless, that if he could believe Christ to be God and the Church to be His spouse, his whole life would be one continuous act of loving, faithful service, one unceasing



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effort to bring all under the sweet yoke of Christ and into His one sheepfold.

Strong and firm in our belief, we hold, with all the tendrils of our souls, "That this is eternal life; that we know the only true God and Jesus Christ whom He has sent." We believe in the Holy Catholic Church, and in this belief we are one with the generations that have lived and died for Christ, and with Him have won the victor's eternal crown. We are one with the millions who today throughout the world find in this belief their ever-inspiring hope and the supreme consolation of their lives.

We are one with you, oh, great and good men, whose glorious example in this, our own dear land, points ever to the way in which the followers of Christ must walk.

We could not forget, on an occasion like this, to recall the dangers, the toils, the sufferings of our early pioneer missionaries and of those who took up the work after them.

With souls filled with the sublime faith and courage of martyrs, these Soldiers of Christ bore onward the cross, defying the terrors of the unknown wilderness, scorning danger and death itself, standing bravely wherever there were sufferings to be solaced, perils to be shared, snatching souls from the darkness of error and ignorance and sin, and watering the land with their blood from the Atlantic to the banks of the Mississippi, to the shores of the Pacific. Everywhere they stood in poverty, self-sacrifice and self-denial, that the children of the kingdom might be fed on the bread of eternal life; everywhere they sought to erect Christian homes and build up a priesthood and laity which would be the surest safeguard of their own precious inheritance from Christ and the strongest bulwark of this land of the free and the home of the brave.

The world, indeed, owes to the Catholic Church a debt that all just men acknowledge, whatever their nationality, whatever their religion.

From the moment that the Savior of the world, two thousand



years ago, gave her His divine commission, she has been the great leader, the depositary of truth, the tender mother, the counselor of the afflicted, the support of the poor, the refuge of the forsaken. Her priests have carried to all nations the word of God and the light of Christianity. The Church has fostered the arts and sciences and spread their teachings. She saved the civilization of the world in those ages when it would have been engulfed by the rising tide of barbarism, "riding alone," as a non-Catholic writer says, "amid the darkness and the tempest of the deluge beneath which all the great works of ancient power and wisdom lay entombed, and bearing within her that germ from which the second and more glorious civilization was to spring."

That Church has become great and strong and mighty on the free soil of America. From the cradle to the grave, the Church occupies such a prominent place in so many millions of individual lives in this country that it becomes indeed a vital part in the life of the commonwealth, a great, inspiring, strengthening, uplifting moral force, sending out its broadening and beneficent influence to uplift and conserve the basic principles upon which this Republic is grounded. More than this: standing guard with sleepless vigilance over the beauty and sacredness of family life, the holiness and indissolubility of the marriage bond, she upholds the fabric of the State and of Government and of society, insisting upon the preservation of the home on which the stability of government and law and order must rest. To rear up the grandest types of Christian citizenship, imbued with love for God and country and respect for law and order and the Constitution, which has guaranteed us such benefits and rights, is her work in a civil way; to win for God immortal souls among all conditions and classes and races, to lead them ever onward, higher and upward in the paths of Christian life and action, to the eternal source and fountain of all truth and purity and knowledge, is the mission entrusted to her by her Divine Founder, from which mission she has never swerved since Christ said to Peter: "Thou art Peter, and



upon this rock I will build my Church;" "Feed my lambs, feed my sheep."

New forces are ever at work in the lives of men and nations, but the Catholic Church abides and her bishops and priests and laity, each in a special way, continue to apply the principles laid down by Him who is infinite rectitude, infinite holiness and the Supreme Founder of all law and order. At its head today is a chief whose genius and wisdom, faith and piety, attract the attention of the world. In the loftiness of his ideas, and the grandeur of his life and deeds, Pius X. stands the leader whom God has destined to great achievements in the history and spiritual progress of the world.

This century is pregnant with great events, and the march of humanity, under the guidance of the Church of God, will quicken under divine inspiration. Are we going to prove ourselves equal to the divine trust imposed in us? Are we going to work resolutely for the furtherance of the objects and aims of this great Congress? Are we ready and willing to realize the higher and more pressing responsibilities that have, in the providence of God, come to us with the richer opportunities gained through the struggles and the victories of the past?

Shall we, with the strengthening grace of God, do all that in us lies to spread the kingdom of light throughout the land; aye, and throughout the world, unto every home and into every soul longing for the supreme gift of Eternal Life? From North and South, from East and West, we have come hither, venerable pontiffs, zealous pastors, devoted laity, to make answer before the world and to send the answer, warm with our hearts' blood, into the very presence of the Eternal Shepherd of our souls: "Thou hast the words of eternal life. And we have believed and have known, that Thou art Christ, the son of God." We will continue to believe in Thee, to spread Thy kingdom, to build temples in Thy honor, to forget ourselves and live for Thee, to adore Thee, to serve Thee, and, lifting up with fearless hand the noble stand-



ard of Thy Church, we shall find under its folds, honor, civilization, glory, freedom, life, salvation and eternity.

Following the sermon the Ordinary of the Mass was again taken up and proceeded until the benediction, when the message of Pope Pius X. was read in both Latin and English and the Papal Benediction, carrying with it an indulgence of 100 days, was conferred by Archbishop Falconio upon the reverently kneeling throng.

At the conclusion of the Mass the congregation rose to sing the recessional, the jubilee hymn of Pope Pius, "Long Live the Pope," after which the choir boys, priests, and prelates marched down the center aisle of the Cathedral and back to the parish house by the same route used by the opening procession.

The officers of the Mass were as follows:

Deacon of honor—The Very Rev. A. P. Doyle, C. S. P., rector of the Apostolic Mission house of Washington, and the Very Rev. A. E. Burke, D. D., President of the Catholic Church Extension Society of Canada.

Assistant priest—The Rev. M. J. FitzSimmons, rector of the Holy Name Cathedral.

Deacon—The Rev. E. Hoban, D. D., assistant chancellor of the Chicago archdiocese.

Master of ceremonies—The Rev. Dennis J. Dunne, D. D.

Assistant masters of ceremonies—The Rev. F. A. Purcell, D. D., rector of the Cathedral college, and the Rev. Joseph Phelan.



MONDAY, NOVEMBER 16,

Morning Session

Session called to order at 10 o'clock, A. M., His Grace, the Archbishop of Chicago, presiding.

ARCHBISHOP QUIGLEY: The Congress will now please come to order, and I invite His Excellency, the Apostolic Delegate, Special Delegate to the Congress from our Holy Father Pius X, to open our proceedings this morning with prayer.

OPENING PRAYER.

MOST REV. DIOMEDE FALCONIO, D. D.: Our Father Who art in Heaven, hallowed be Thy name; Thy Kingdom come; Thy will be done on earth, as it is in heaven;

THE CONGRESS: Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; lead us not into temptation. But deliver us from evil. Amen.

MOST REV. DIOMEDE FALCONIO, D. D.: Hail Mary, full of grace, the Lord is with thee; blessed art thou amongst women and blessed is the fruit of thy womb, Jesus.

THE CONGRESS: Holy Mary, mother of God, pray for us sinners now and at the hour of our death. Amen.

MOST REV. DIOMEDE FALCONIO, D. D.: Glory to the Father, and to the Son, and to the Holy Ghost.



THE CONGRESS: As it was in the beginning, is now, and ever shall be, world without end. Amen.

The first papers will mark this session as devoted to foreign missions. There will be no discussion of papers until all have been read. After the papers have been read you are invited to participate in a discussion on foreign missions and missionary colleges. No other topic for discussion should be brought in today.

OPENING ADDRESS

By MOST REV. JAMES EDWARD QUIGLEY, D. D., Archbishop of Chicago.

The reasons and object of this Missionary Congress and its opportuneness at this time are tersely and comprehensively summed up and set forth in the following words which I quote from the call or invitation sent out by the officers of the Catholic Church Extension Society of the U. S. A., under whose auspices the Congress is held:

"To mark the change of the Church in North America from missionary conditions to its full share in the efforts of the Church Universal by striking the note of unselfishness clearly and forcibly.

"To crystallize the missionary sentiment now being awakened in the Catholic clergy and people, to the end that all may realize their common duty of preserving and extending the Church of Christ. To study missionary conditions and plan for their improvement.

"To pledge to the Holy Father America's loyal support and active co-operation in the mighty task of restoring all things in Christ."

As expressed in the first of these points, the Church in America, by Pontifical Act, is at the beginning of a new era in its history. It is practically only one hundred years old, yet it has reached its majority. The old order of things is changed and a new order established. It passes from the jurisdiction and tute-



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lage of the great missionary organization known as the Sacred Congregation de Propaganda Fide, and takes its stand among the bright galaxy of fully organized and equipped hierarchical unities of the world-wide Church of God, that encircle and glorify the throne of the Vicar of Christ, the successor of the Prince of the Apostles, Pope Pius X. It has covered the whole land of its birth and growth with its network of provinces and dioceses and parishes; developed its own legislation and customs; taken on a character of its own; become conscious of its own mission and destiny; and full of a strength and courage born of the air and free institutions of the land whence it derives its name, is prepared to go forth conquering and to conquer in the cause of Christ.

This Congress is called at this time to give us occasion to study our duties and responsibilities as a hierarchical unity and national Church in the closer intimacy of government, association and affection, with Himself and the Church Universal, to which we have been advanced by the Sovereign Pontiff. These duties and responsibilities are well expressed in the second and third of the reasons given for the call of this Congress—to crystallize the missionary sentiment now being awakened in the Catholic clergy and people, to the end that all may realize their common duty of preserving and extending the Church of Christ, to study missionary conditions and plan for their improvement, and to pledge to the Holy Father America's loyal support and active co-operation in the work which Pius X has made the special aim of his Pontificate, "restaurare omnia in Christo"—to restore all things in Christ.

For the whole Church and for each individual part of it, this co-operation shows itself in a two-fold activity, one internal, one external. We should be worse than the unbeliever if we did not have a care for our own household. We should be less than Catholic were we not present in every field where the battle of Christ is being fought. In a word, we must restore all things in Christ at home, and we must co-operate with the whole Church



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under the leadership of the Supreme Pontiff in building it up abroad, even unto the uttermost parts of the earth. We must remain actively a missionary Church at home and abroad; we must cultivate in all our people, even in the little child at its mother's knee, and in the school, a solicitude for all the churches; not only for the parish church or great Cathedral at our doors, but for the rudest hut or humblest chapel that some far-off missionary has made the home of the altar, and the Blessed Sacrament, and the gospel of Christ. This is the meaning for us of America of that notable document of recent date beginning with the words "*Sapi-enti Consilio*," by which it will be quoted till the end of time. By virtue of it, North America, from the Gulf of Mexico and the Rio Grande del Norte to the most northern confines of the Dominion of Canada, ceases to be a missionary land, a "*Terra missionis*," but only in a passive sense. In an active sense it becomes on the map of the Church a "*Provincia Sanctæ Sedis*," a province of the Holy See, and takes its place in the ranks of the great missionary countries from which the Holy See recruits its missionaries and resources for the propagation and preservation of the faith in the regions remaining under the jurisdiction of that great missionary agency, the Sacred Congregation de Propaganda Fide. Henceforth, the missionary spirit will be poured out upon our young men and young woman, and they shall go forth into the whole world to spread the gospel of Jesus Christ, marching bravely to the hardships, trials and martyrdoms which, from the beginning, have been the lot of the Apostles of the Kingdom of Christ. Henceforth, the same missionary spirit will prompt those of us who cannot go forth to the work of the Apostolate to seek the reward of the Apostle, by giving of our substance cheerfully and unselfishly for the cause for which the Apostle gives his being and his life. This is our hope. This is our prayer. This is the end aimed at by the promoters of this First American Catholic Missionary Congress.

With a heart, then, full of gratitude to God, in whose cause and in whose name we are assembled, I greet you all, bishop,



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priest and layman, and bid you welcome to this First American Catholic Missionary Congress.

For years, what is now a reality before our eyes, has been the prayer of many zealous souls at home and abroad. The struggling missionary in far-off pagan lands, the needy bishop and priest in the less-favored parts of our own land, have longed for this day, when the young Church of America, so progressive, so prosperous, so generous in every good and noble cause, should awaken to a fuller sense of its obligations toward them, and communicate with them in their poverty and tribulations, of the riches, spiritual and temporal, with which God has blessed us. The enthusiasm with which bishop, priest and layman, everywhere, have responded to the call to this Congress tells that the prayers of our brethren in the far-off missionary fields have been heard, that the missionary spirit is upon us and beginning to move us as never before.

As if in preparation for it, every department of missionary activity has been carefully organized. Every field of missionary effort has been placed in charge of responsible agencies. It is only necessary to review the present condition of our missionary organizations in the United States to be convinced of the truth of what I say.

The foreign missionary agencies of the Society for the Propagation of the Faith, and of the Holy Childhood, were never better organized than they are today. Like unto a creation of the Most High, the Catholic Church Extension Society of the United States has appeared on the scene to look after our long-neglected home missions. The Bureau of Indian and Negro Missions, by the zeal of the Metropolitans of the country, have been reorganized and are in a position to carry on the work of propagation and preservation of the faith among our Indian and negro populations. The Apostolic Mission House in Washington is established for the education and training of priests to preach Catholic truth to non-Catholics, and is prepared to do this important work as no other missionary organization is prepared to do it, or can do it.



During the sessions of this Congress, you will hear from the directors of these various missionary bodies their history, the details of their organization, their needs, and an account of the resources at their command to meet them.

It will be the business of this Missionary Congress to show that each one of these agencies has its proper place and office in the Church of America. It will be made plain that in the prosecution of their work, so distinct are they one from the other, they shall neither overlap nor clash. It will also be pointed out that, notwithstanding the great financial burdens which the cause of religion has placed upon our people, and they are many, so blessed of God, and so appealing to every Christian heart is the work of the missions, they shall not be without abundant support.

With the exception of the Catholic Church Extension Society, all these missionary agencies have been at work amongst us for years. They have all been blessed by the Sovereign Pontiff. In the councils of our Bishops they have been warmly commended to the clergy and laity. Collections for the Society for the Propagation of the Faith and for the Bureau of Indian and Negro Missions are taken up at fixed times annually in all our churches. In some dioceses, of late, special efforts have been put forth in behalf of the Society for the Propagation of the Faith, with marked success. Permission to collect is freely granted by Bishops and Rectors of parishes to representatives of these various organizations, and the faithful have ever manifested their good will by contributing generously. Still, with the exception of the annual collection for the Indian and Negro Missions, the Church in America has done nothing systematically and authoritatively for foreign or home missions.

It will be the object of this Missionary Congress and future Missionary Congresses to organize every parish and diocese, and bring home to every individual Catholic the sacred cause of the missions, home and foreign. How this shall be done, the Congress, in its sessions, will endeavor to determine.

The great question, then, is not one of organization, but of



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support. To interest every individual Catholic of America and make of him or her a contributor to the funds of these well-established organizations must be our united endeavor. May God bless the work, and move the hearts of bishops, priests and people to seek the mite for the missionary of Jesus Christ, as zealously as they seek it for their own diocesan or parish enterprises. When that day dawns, when such nation-wide unselfishness and devotion to this noble cause reigns in the American Church, then shall the missions at home and abroad flourish as do our best cultivated and most prosperous dioceses and parishes. May God speed the day!

As I said in the beginning, this Missionary Congress is appropriately coincident with the severance of the relations which the Church in America has sustained to the Sacred Congregation de Propaganda Fide for well-nigh three hundred years. Three hundred years is a short period in the history of the Catholic Church, but wonderful things may be accomplished in three hundred years. Three hundred years span the period between the hour when Christ, standing in the midst of His Apostles, pronounced those mission words, "Going, therefore, teach ye all nations," and the day of the opening of the first general Council of Nice, when the spectacle was presented to the world of a Roman Emperor accepting with bowed head the doctrines and discipline of the Church of Christ at the hands of the successors of these same Apostles. Two hundred and eighty-six years ago, Pope Gregory XV, the Pope who enrolled St. Francis Xavier, the patron of foreign missions, and St. Philip Neri, a patron of home missions, in the litany of the Saints, founded the first Christian missionary society and entrusted to its care and direction all the missionary lands of the Church. He gave it a name which we of the American Church shall ever revere and hold in grateful remembrance, "The Sacred Congregation de Propaganda Fide." Founded in 1622, for over three hundred years this great missionary congregation has presided over the destinies of the Church in the United States and Canada. It witnessed our humble beginning; directed our devel-



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opment; and now in the glory of our hierarchical beauty and strength, sets us as a precious jewel amongst many other precious jewels in the Pontifical Crown of Pius X. We have greeted this change with justifiable pride and exultation. But after the first feeling of exultation has passed away, we cannot suppress a sense of regret that so intimate a relation with this historic congregation has suddenly ceased. There are abundant reasons to justify our regret.

The Sacred Congregation de Propaganda Fide is the oldest missionary organization in the world, and even in these days of great undertakings it is by all odds the greatest. It was more than one hundred years old before the First Protestant Board of Foreign Missions was established. It has furnished us the strongest proof of the unity in Catholicity of the Catholic Church. Wherever amongst barbarous or semi-barbarous peoples the name of Christ is known today, missionaries sent out by the Sacred Congregation de Propaganda Fide will be found. Wherever the representative of any Christian sect is found in pagan lands, there by his side is found the Catholic missionary laboring under the direction of this congregation. The continent of Asia, in its entirety, is subject to its control. Japan, Korea, Australia and all the countless islands of the Pacific are ruled from its seat in Rome. Africa, with the exception of Tunis and Algiers, keep in communion with the See of Peter through the medium of this congregation. England, Ireland, Scotland, Holland, Norway and Sweden, Russia, and countries of the Balkan peninsula, constituting one-fifth of the continent of Europe, were subject to its missionary control. Practically the greater part of the Catholic world has been ruled at one time or another, in the name of the Sovereign Pontiff, by this vast missionary organization. In Rome, at the heart of Catholic unity, this Sacred Congregation has established colleges and seminaries for the education and training of missionaries for every part of the world. Despite the fortunes and vicissitudes of war, spoliation and persecution, these institutions were founded, endowed, fostered and maintained at im-



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mense expense by the Pope and the Sacred Congregation de Propaganda Fide during the last three centuries.

What have been the results of this marvelous zeal and devotion to the cause of the missions? Let the countries that have felt their beneficial effects answer. Ireland, when placed under the missionary direction of the Propaganda, had one Bishop, such had been the ravages of religious persecution; and he was in hiding with a price on his head. We know Ireland is today a free, strong and powerful Church, the mother of countless vocations to the missionary life, and a great Catholic nation. In England, at the death of Queen Elizabeth in 1603, eighteen years before the founding of the Sacred Congregation de Propaganda Fide, the Catholic religion had suffered a total eclipse. Not a bishop was left to perpetuate the Church, and the iron hand of a persecuting government was upon those of her people who remained faithful to their religious past. The recent Eucharistic Congress held in London has shown the strength and vitality of Catholic England today. There are Bishops in all her important cities. In her colonies the Catholic Church is prosperous and flourishing. In a word, wherever the flag of England floats, the Missionary Bishop, working under the direction of the Sacred Congregation de Propaganda Fide, rules his diocese in peace and freedom, unhampered by any restrictions.

When the flag of England supplanted that of France on the battlements of Quebec, and the Stars and Stripes that of old Spain, in the West and Southwest, the Sacred Congregation de Propaganda Fide stepped in and assumed charge and ward of the partially deserted Catholic missions of these vast regions.

It found the present territory of the United States, a hundred years ago, a mere outpost of civilization. It cared for the infant Church and breathed new life into it, never despairing of its glorious future, through a century of expansion unparalleled in the history of the religious world. Whatever the Catholic Church is in America—and it is something—it owes, under God, to this Sacred Congregation de Propaganda Fide. It appointed, con-



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separated, cheered and comforted our first Bishops, and sent them forth upon their mission among the pioneer settlements of our country. It carved new dioceses out of the wilderness and kept the Cross of Christ amidst the settlers' cabins in the forests of the far West and along the shores of the Great Lakes. It countenanced and encouraged and blessed every good work begun for the advancement of religion. It ruled sweetly, justly and well, and now that it deems us no longer needful of its missionary care, it commits us and our future to the fatherly care of the Sovereign Pontiff, bidding us remember that henceforth we must be self-reliant like the great republic of which we are a part, and devote our energies to the task before us, ever keeping by word and example the fundamental and saving principles of Catholicity before the eyes of our fellow-countrymen.

It is, therefore, right and becoming that at this time the hierarchy and clergy and people assembled in America's First Catholic Missionary Congress should publicly acknowledge the immense debt of gratitude which the Catholic Church of America owes to the Sacred Congregation de Propaganda Fide. It is right and fitting that here and now we should pledge our assistance to it in all its missionary undertakings throughout the world. May the young, strong and vigorous Church of America ever be the most generous, the most constant of the benefactors of the Sacred Congregation de Propaganda Fide in its work for the evangelization of the world. Glory, then, and thanks to the Sacred Congregation de Propaganda Fide! May its work in every land be blessed and prospered as it has been amongst us of the United States and Canada.

Welcome again, bishops, priests and brethren of the laity, to this First American Catholic Missionary Congress. But above all, welcome to His Excellency, the Apostolic Delegate here as a special legate of Pius X to bless and strengthen us in the good work which we shall plan for the building up of the Kingdom of Christ even to the ends of the earth. He represents to us the unity and universality of the Church. He represents amongst us



the source whence came in ages past to our forefathers the faith which is our glory and our consolation today.

May the blessing which he bears sanctify our labors and our sacrifices in the cause of the missions, so that going we shall bring forth fruit such as has ever been brought forth and remained, wherever missionary sent of the successor of St. Peter has planted the Cross of Christ.

ARCHBISHOP QUIGLEY: His Excellency, the Apostolic Delegate, Special Delegate of our Holy Father to this Congress, will now address you. (Applause and cheering.)

THE FIELD BEFORE US.

Address by

THE MOST REV. DIOMEDE FALCONIO, D. D., Archbishop of Larissa, Apostolic Delegate to the United States, and Special Delegate of the Pope to the First American Catholic Missionary Congress.

Your Grace, Right Reverend Prelates, Reverend Fathers, Ladies and Gentlemen:

It is a source of great consolation to me to be present at this Congress. At the same time it is an honor for me to inform you that our Holy Father the Pope, through his Secretary of State, Cardinal Merry del Val, has commissioned me to give his blessing to all the members of the Congress and to all those who may be present on this occasion, and at the same time to tender you his congratulations and good wishes. (Applause.)

I have already complied with the first part of this venerable command of our Holy Father the Pope by imparting to you his Apostolic benediction last evening at the Cathedral, and now it is my pleasant duty to tender you his congratulations and good wishes. To the congratulations of our Holy Father permit me to add my best greetings. (Applause.)

If I may be permitted to judge by the preliminaries of this Congress, I must say that it will be a success. The enthusiastic manner in which has been received the invitation



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to come forward, and the numerous persons, the clergy, the bishops and the people, who have come forward, is a guarantee that this Congress will be crowned with success. It is consoling, indeed, to see that after the lapse of so many years, twenty centuries, since our Divine Lord laid the foundation of His Holy Church, there is in the world such faith as I can see here in Chicago today. (Applause.) Yet, notwithstanding the high appreciation that I have of your zeal and of your faith, I do not think it will be amiss that I say a few words of encouragement. Nay, I cherish the hope that my words of encouragement will be received with pleasure and will do some good. (Applause.)

In seeing this vast assemblage of people, eager to extend the Kingdom of our Divine Lord, my mind is naturally brought back to that solemn day when our Blessed Redeemer, after His glorious Resurrection, appearing on the mountain in Galilee, said to His Disciples: "All power is given to Me in heaven and on earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world."

His holy Apostles, obedient to the words of their Divine Master, set forth to proclaim His kingdom upon earth, and O how wonderful was their success! The Holy Apostle Saint Paul soon was able to say: "We return thanks to God through Our Lord Jesus Christ, for your faith is spoken to the whole world."

The fervor shown by the Apostles in propagating the Holy Gospel continued unabatingly even after their death, so much so that the eloquent Tertullian in the year 240 of the Christian era could write with truth to the magistrates of the Roman Empire: "Behold, we are of yesterday and yet we fill your towns, your islands, even your camps, your palaces, the Senate and the Forum. We have only left you your



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temples. If we were to withdraw, the Empire would be deserted." This astonishing progress of our Holy Church under the guidance of the Supreme Pontiff, the successor of Peter, the Vicar of our Divine Lord, continued its prodigious advance forward by means of bands of missionary priests who were sent everywhere to announce and to extend the Kingdom of Christ. And thus, as you know, Saint Patrick went to evangelize Ireland; Palladius, Scotland; Saint Augustine, England; Saint Remigius, France; Saint Boniface, Germany and Bavaria, and Saint Cyril and Methodius, Russia, Moravia, and other places. In the course of time unknown worlds were discovered and the Vicar of Christ, the Supreme Pastor of our Church, did not fail to see that the Light of the Gospel should be brought to enlighten those newly discovered nations. Thus we see that, in the vast deserts and interminable territories of the newly discovered continents of Asia, and later on of North and South America, the Cross, the emblem of our holy religion, was raised up for the adoration of these newly discovered races, at the same time that Portugal, Spain and France hoisted the banners of their conquests.

But, limiting my observations to this vast continent of North America, who could call to mind the names of those first missionaries, the pioneers of our holy religion and Christian civilization, to mention only the names of Isaac Jogues, of Louis Cancer, of Junipero Serra, of Marquette and many others who, led by the same spirit of bringing souls to God, and of conquering to Christ this new world, without feeling for them sentiments of profound veneration? (Applause.) Some of them were the first white men who trod this soil of America, bringing with them the consolation of eternal life to the wild Indians. Others, who came afterwards, spent their lives in keeping the faith in the hearts of their brethren, and others, under the direction of those prodigious minds, those first two bishops of America, Laval of Quebec and Carroll of Baltimore, laid the foundation of that extraordinary hierarchy of the



Catholic Church which is the pride of the Church both in Canada and in the United States. (Applause.)

Great was the work of those men, but there is great work to be done as yet. We must admire those men and have them first of all as our example in our missionary work. Oh, what a lesson it is for us, the zeal and faith and the Christian heroism of those men, those apostolic men who at all times, and generally amidst adverse circumstances and cruel persecutions, spread the Kingdom of Our Divine Lord Jesus Christ throughout the world! What could it have been that gave to the hearts of the Apostles and their successors in the holy ministry of announcing the Kingdom of God, such fervor and such strength? It was their faith, their colossal faith in the person of our Lord Jesus Christ. This faith gave them courage and strength, and transformed them so as to have nothing else at heart but the salvation of souls and the glory of Our Lord Jesus Christ. It would seem to me that those parting words of our Lord Jesus Christ, "Go, teach all nations," rang in their ears and gave them courage and urged them on in the spiritual conquest of the world. Though through the work and the zeal of the Apostles and their successors in the sacred ministry of extending the Kingdom of Our Lord in the world, Christianity was preached in almost every part of the world, yet the command of Our Divine Lord, "Go ye and teach all nations," is yet in vigor and urges us on as in the days of the Apostles. Yes, the work of missionary priests is as necessary today as it has been in the past, and it will be to the end of time. Indeed, ample fields are open to our missionaries. Besides the constant care they must take of those who belong to the Fold there are in the world millions and millions of people who have not as yet received the Light of the Gospel. Again, many are those in the world who are attempting to destroy the kingdom of our Lord Jesus Christ and to establish atheism. In a special manner the attacks of these men are generally directed against the Catholic Church because



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they well understand that she is the only bulwark against the advancing danger of irreligiousness and moral degradation. For them utility has to replace moral duty and the temporal gain that which is eternal and spiritual. Acting upon these principles, they propose to establish a new code in opposition to the Gospel and to reform society according to this new ideal.

The efforts of these enemies of our holy religion and of moral order have, in some measure, been successful in some Christian nations and there godless schools have been opened, religious practices discredited, monastic and religious institutions suppressed, and a systematic persecution is going on even at present against whatever is allied with Christian teaching. In order to battle against these enemies of our Holy Church we require great strength and great zeal, but may I be permitted to ask what is to be the end of this unchristian and ungodly movement? If it be true that history repeats itself, O what a terrible warning should be for us the downfall of those nations who, after having been enlightened by Christian religion, abandoned it! As soon as Africa and Asia closed their eyes to the Light of the Gospel which had civilized and made them great, they fell back to their primitive degradation, and for centuries they have remained engulfed in the darkness into which they fell. Unfortunate nations! What has become of their Christian glory? What of those churches through which once re-echoed the voice of such extraordinary men as Saint Athanasius, Saint Ephrem, Saint John Chrysostom, Saint Cyprian, Saint Cyril, Saint Augustine and many others, men who by their learning, their eloquence, their piety and zeal claim respect and veneration, even today throughout the civilized world? Alas, those churches were closed and they have fallen into ruin and their glory, perhaps, is passed forever. God forbid that such be the fate of any other Christian nation.

I trust that by these few observations I have made you



will clearly see that vast fields for missionary work are open everywhere; nay, calling our attention to our particular needs, here in this vast continent of North America, we must acknowledge, that, notwithstanding the great zeal of our priests and of our bishops, there is as yet great need of missionary help and of serious missionary work. In this land of liberty, in this land of progress, there are as yet many and many millions of souls who do not belong to the flock of Christ, there are thousands and thousands of our brethren in religion, especially the immigrants, who are deprived of the consolations of our holy religion and in danger of losing the faith for want of priests and churches. There are many and many who need strength and encouragement against the seductions of a sensual philosophy which is trying to destroy whatever is eternal and spiritual. To battle against these evils, to provide proper spiritual food for our people, to give light to those who are in darkness, to sustain the honor of our holy religion, and at the same time to ennoble still more the aspirations of this great nation, we need apostolic men. (Applause). We need men after the type of those Christian heroes who laid the foundation of our holy religion in America. (Applause). May God grant that our clergy, both regular and secular, be moved by a true, holy spirit for the salvation of souls, that they may be imbued with the spirit of self-denial and of Christian charity which characterized those pioneers of our holy religion! (Applause.) May God grant also that the American people may fully understand that the Catholic religion is the only safe way which leads to eternal salvation (applause), and, at the same time, one of the best available forces which can sustain against the spirit of irreligiousness and anarchy, the honor of our national character and of our national greatness. (Applause.)

And now permit me, on this solemn occasion, to offer my sincerest congratulations to the Most Reverend Archbishop of Chicago and to all those who have helped in laying the



foundation of the Church Extension Society. (Applause.) I congratulate the officers for their great success in extending this salutary movement through their energy and their zeal. I congratulate the lay people, who have taken such an interest in this association. The lay people should do their best to co-operate with this movement. They should recall to their minds that since the beginning of the Church the lay people used to call themselves, "militae Dei"—Soldiers of Christ—and as such they showed great zeal in co-operating for the extension of the Kingdom of Christ. This is in accordance with the economy of the Church, that lay people should help these movements for the welfare of our holy religion by their example, by their generosity, and by doing their best in helping the extension of our Holy Religion.

And now I fervently pray that God may bestow his choicest blessings upon this Society and upon all who are present at this Congress in order that it may be crowned with success. (Great applause.)

ARCHBISHOP QUIGLEY: It gives me great pleasure, ladies and gentlemen, to introduce to you now the Honorable William J. Hynes of Chicago, who will address the Congress. (Applause.)

THE WELCOME OF CHICAGO.

Address by

HON. WILLIAM J. HYNES, Chicago, Illinois.

Your Excellency, Your Grace, Most Reverend Archbishops and Right Reverend Bishops, Right Reverend and Very Reverend Dignitaries and Reverend Clergy of the Church, Ladies and Gentlemen:

I have the honor in behalf of the Catholic laity of Chicago to speak a word of welcome to you and acknowledge our very great obligation first to our Holy Father for the message of blessing and affection which he sends us—an affection which



we fervently reciprocate from the depths of our hearts (applause)—and to his Excellency his Most Reverend Legate in whose person our Holy Father is with us today (applause)—and to the Most Reverend Archbishops and Right Reverend Bishops and the other venerable dignitaries and clergy of the Church, and to those earnest representatives of the laity who have left their mundane affairs to join with us in this Congress—to all who have come to give blessing and counsel and encouragement and co-operation in this most important and sacred cause. We wish to acknowledge our grateful satisfaction at the presence of this first Catholic Missionary Congress in Chicago—and you will pardon us some thankfulness and satisfaction in the fact that we are the home of its general offices at present and that the movement has received some impetus from our own beloved Archbishop and his zealous colaborers. (Applause.) But we do not presume to any special responsibility or credit in this beneficent and promising movement. Far from it. This great presence here of sanctity and learning and authority and dignity, and of devoted laity from all parts of this continent and the islands of the sea attest this cause to be the cause of the Universal Church—and the distances you have come, the sacrifices you have made of comfort and convenience and the important interests and duties you have set aside for the time being to attend here, bespeak, if anything, a higher zeal in the cause than we who are at home are called upon to show. (Applause.) We are thankful, too, for the opportunity thus afforded us of meeting you with open heart and a brother's hand and we feel it a pleasure, a privilege and an honor to extend to you all the hospitality we can bestow. (Applause.)

We think, too, Chicago an auspicious place for the sessions of this body. Some of you may have received the impression from some of the newspapers that Chicago herself is a good missionary field. (Laughter and applause.) We would not for a moment be guilty of the sin of presumption and so we hope



and believe, if that is so, it will prove a prolific one. (Applause.) And we earnestly pray that the quickening spirit of your presence and work here will awaken and spur us to nobler deeds and better and more serviceable lives. We certainly have been greatly favored and you will have left us no excuse for delinquency or dereliction on our part. In the past, while many of us have failed in doing our full duty, still Chicago has shared in the general prosperity of the church in America. It has its saints and its sinners—its virtues and its vices. But in the battle between light and darkness, between good and evil, I believe the light and the good have been making advances on the enemy. Where has the good seed been sown where it has taken deeper root, or shown quicker and stronger growth, or fructified more abundantly? With all the weeds and undergrowth—indigenous and transplanted—with which the husbandman has had to battle and which grow fast and strong in its stimulating soil—yet see what the laborers in the field have to show. The little seed sown in the beginning down on the corner of Lake and State Streets within the memory of men listening to my voice—the humble wooden structure of St. Mary's of the Lake—that some of you saw building. How the seed has grown and spread and multiplied itself until its fast extending branches cover and enfold more than a million Catholic souls today. (Applause.) Beneath its thickening and fragrant foliage gather all the races of man. From its naves and aisles and recesses a babel of half a hundred languages are resolved into an harmonious unison ascending to the Throne of Grace as one voice with absolute singleness of expression and faith. (Applause.) Where under the guidance and blessing of our Holy Father on this God's footstool is there a fuller illustration of the Catholicity of the Church?

But especially is Chicago an auspicious place for this Missionary Congress because this ground is hallowed by the footprints of Marquette, of La Salle, of Joliet and a long litany of



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devoted and sturdy spirits who first carried the torch of the faith into the wilderness of the northwest. Their memories—the memory of their labors, their services, their sacrifices—bear to our minds a fragrance of the odor of sanctity that will be an inspiration to the deliberations of this Congress and an assurance that it will be endowed with the true missionary spirit.

Let me on the part of the laity express our high appreciation and deep sense of the responsibility and privilege you have conferred on us laymen by inviting us to participate in this work. We realize the dignity of the office of helping the shepherd to feed the lambs and feed the sheep, to help him to reach those who have strayed away or who are in need of succor, and we respond to the invitation as to the mandate of the Divine Master with awe and misgiving as to our fitness to participate in the apostolate of the church.

The conception of this organization was an inspiration from on high. The double good that it bestows: First, on those who are the ultimate objects of its care, and secondly by the grace of the opportunity presented to us to share in its apostolic work—like the quality of Mercy “blessing him that gives and him that takes.” (Applause.)

We Catholics are strong in this land and have shown great power of accomplishment in good works. But strength and power of accomplishment are great gifts from God and carry with them great responsibilities. Have we neglected their exercise and use in any needed direction? In contemplating our good deeds let us also examine our consciences and see if we have been guilty of any sins of omission, lest we become vainglorious. We are proud of the temples we have erected to the honor and glory and worship of God; of the schools we have built where the tenderest of Christ’s commands, “Suffer little Children to come unto me and forbid them not,” may be observed and practiced (applause), and where God is not outlawed from the schoolroom by statute



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or ordinance of man. (Applause.) These achievements are acts of faith. We are naturally proud of our eleemosynary works, and point to the palpable monuments of our charity and benevolence—the hospitals for the needy sick, the homes for the dependent aged, the asylums for the orphan, the helpless and neglected children; the harbors for the wayward, the outcast and stormbeaten souls: But much of all this may spring largely from motives of humanity, which may operate to a degree without any faith at all, through mere natural benevolence, and is done in more or less liberal measure by others than ourselves—motives and good works, noble and meritorious in themselves, and yet not necessarily the expression of faith. But when you help your brother to spiritual food and shelter when he is suffering spiritual starvation and exposure—when you give the means to succor him and furnish him with the bread of life, you are doing him the highest possible good, and you are yourself actuated by a supernatural motive, “Born not of the blood, nor of the will of the flesh, but of God,” and you are by that act enrolled in the great apostolate of the Church. (Applause.)

What are the needs of our brothers which this movement is intended to meet? I will not go into them in detail, only an instance or two. Throughout the greater part of the southern states, where for generations slave labor and negro labor turned the currents of Catholic immigration into northern channels, catholics are very sparsely scattered—whole states and dioceses having less souls than we can boast in an average parish, and with less means to support the work of the Church than is raised in a single average congregation in Chicago. Many of them live great distances from church and priest. They are without means to build churches or support priests.

And so in many spots and districts in the North and Middle West and in great sections of country in the farther west, where the demands of industrial development and the oppor-



tunities for work and betterment of their fortunes have invited our people, among others, away from the sound of the church bells and out of reach of the priest and the sacraments large numbers of them, and especially the children, become indifferent to religion—the church itself becomes a vague tradition to them, and they fall a prey to the prejudices and misrepresentations of the ignorant, the infidelity of associates and the generally demoralizing influences of their environments from which nothing can save them or reclaim them but the presence of the good shepherd—the Lord's anointed priest armed with the saving sacraments. (Applause.)

These are some of the needs which cry out to us who are more fortunately situated. We are here within the portal of the Church—we can put on the wedding garment whenever we will and feast at the table of the Lord. We have all the facilities and aids which God, in his infinite bounty, can give without depriving us of the responsibility and consequent dignity and merit of free will, to save our souls, and when our brothers' needs, crying out from the wilderness reach our ears, shall we answer like Cain: "I am not my brother's keeper?" Is ours, the dead rule of Confucius, simply "Do not unto others what you would not that they should do unto you," a dead and selfish rule of morality that calls for no affirmative act of virtue, or have we in our hearts, and are we actuated in our souls, by the life giving Golden Rule of our Saviour, "Do unto others that which you would have others do unto you?" (Applause). If we saw a stranger, the most unworthy creature on earth, gliding with the current towards the fatal precipice, would we not throw him the life line and try to pull him to shore and save his wretched life, and if so what would we not do for our own? If we do less than that to save his soul is it not because we lack the faith to see the more important issue—the more precious stake, or to appreciate our obligation and God-given opportunity to do a priceless service—an immeas-



urable good—so priceless and so good that the tragedy of Calvary was not thought too much to pay for it? (Applause.)

And what can we do in the great cause—we who cannot be on the firing line, or the fishing line, as you choose to regard it (applause)—we who cannot go out into the cane brake and the brush, along the railroads and in the mining gulch seeking out and reclaiming and marshaling precious souls into the fold? That must be left to the scouts of Christ, God's anointed missionary priests. They must stand the hardships of that work. But what can we laymen do? Your presence here declares your interest, your desire, your willingness and readiness to help. We all can realize the needs and the emergency of those needs. It is all very well to look forward to what we may do next year, the year after, in ten years, or the next generation, but in the meantime what of our neglected brothers out in the places that I have indicated? They are living according to the instincts of human nature without the aids of religion or the shelter of the Church. They are growing older, they are sinning like ourselves, and they are dying, and therefore we appreciate, I think, the emergency of the call that is made upon us to reach them before it is too late. (Applause.) We are not only willing, but we are eager, to be helpful in every way we can. But how? There are ways that occur to me and will occur to you, but I have no warrant of authority to go into that field now. We will no doubt be fully informed what we can do and how we may do it before this congress adjourns by those who can speak with a more intimate knowledge of the work of this organization—the requirements for the task it has set itself to perform and how to meet them—and the methods and ways in which our willingness and resources can be made available to the cause. We are anxious to be doing and to know where and how we can put our shoulders to the wheel. (Applause.)

However, I think I may, without transcending my function, venture to say generally that with the potential influence



and resources of this great body of prelates and clergy and lay delegates, we can devise ways and means and raise the means to provide within the next year a quartermaster's department and a commissary department and behind them a treasury department sufficient to move and maintain such an army of earnest priests as the bishops and orders of the Church can spare from our homes and send into the field of missionary operations. (Applause.)

Observing how heartily you agree with me in that, I will say for you, as well as for myself, that having had our duties brought home to us, when we shall have learned the ways and plans by which we can be serviceable, with a realizing sense of our obligations and opportunity, we cheerfully and eagerly submit ourselves to the demands and commands of this most holy cause, and the venerable authorities who control and direct it. (Applause.)

Paper by

THE REV. MGR. JOSEPH FRERI, D. C. L., Director-General for the United States, Society for the Propagation of the Faith, New York, N. Y.

I have been asked to prepare a paper on Foreign Missions, the reading of which must not occupy more than fifteen minutes. It is impossible to do justice to a subject of that nature within the length of time; all that we shall be able to do will be to give a glance at the field, at the workers, the means at their disposal and the result of their work, and see what Catholics are doing for the spreading of the Gospel and of the reign of the Catholic Church over the minds and hearts of mankind. By way of contrast, we may also look at what is being done for the same purpose by our separated Christian brethren.

What is the missionary field? From a certain point of view the whole world is a missionary field; there is not a portion of it where missionary efforts are not required. But from a more restricted point of view we will call foreign missions those countries which are still under the jurisdiction of the Propaganda; the recent action of our Holy Father, Pope Pius X, has consid-



erably limited the field, and for our purpose we will follow this distinction. Some general figures will suffice. They are the ones furnished by the Propaganda itself; we may remark, nevertheless, that in some cases they are approximative only.

On the American continent there are still a few Prefectures and Vicariates looked upon as missionary countries. They are located in the Antilles, Lower California, Peru, Chile, and Argentine. Their total population is about 2,500,000, of which 650,000 are Catholics, ministered unto by 400 missionaries.

In Europe there are still a number of mission countries under the jurisdiction of the Congregation; such as Sweden, Norway, Denmark, parts of Germany, the Balkan States and Turkey. Their total population is about 40,000,000, out of whom a little over a million are Catholics, the rest being Protestants, Schismatics, Jews, Mohammedans, etc., and the number of missionary priests is nearly 1,500.

The whole of Asia is a mission land, with its enormous population of 900,000,000, of whom less than 3,500,000 belong to the true Church, the rest being Mohammedans, Buddhists, Brahmins, Shintoists, Pagans and other non-Christians. There are in Asia 7,650 mission priests.

The African continent and islands contain over 150,000,000 of people and less than 1,000,000 of Catholics, with 750 priests.

Oceania has a population of 7,500,000, with 1,200,000 Catholics and 1,500 priests.

If we add these figures we find that the total population of the missionary world may be reckoned in round numbers at 1,100,000,000, the number of Catholics 6,850,000 and the number of missionary priests 11,800. I have not mentioned their faithful helpers—about 4,000 brothers and 40,000 nuns.

This means that there is in the mission field at which we are now looking a population of one Catholic for every 15,000 people, and one missionary for every 93,000 non-Catholics! In other words, today, eighteen centuries after the redemption of mankind, there are over 1,000 millions of our fellow human



beings who have not as yet received the Gospel message. I do not say who do not belong to the Church. We have millions of those right by our side, there are millions of them even in what we call the Catholic countries of Europe. But of those, many have either lost the faith through their own or the fault of their forefathers; to many others its blessings are offered under many forms, the truth is preached at their door, so to say—to use a common expression, they have had a chance! But there are millions, nay, hundreds of millions, of pagans, especially in Asia and Africa, who have never heard that a Saviour was born to them, who have never heard the sweet name of our Lord Jesus Christ!

When we reflect upon these statistics we find that they are startling, astounding, heartrending, and are not surprised to find that they form in the hands of the infidels one of the most powerful arguments against the Divinity of our Holy Religion. To think that eighteen hundred years after the redemption of the world there are over one-half who have not heard of it, because the number of messengers has been insufficient to bring to them the good tidings!

Naturally, we are also inclined to ask: But has the Church to whom her Founder said, "Go, teach all nations. . . . Preach the Gospel to every creature" . . . been faithful to her vocation? Yes, the Church has been faithful to her mission from the beginning, but the Church can carry on that work, which, in the words of our beloved Holy Father, is "pre-eminently her work," only in proportion to the means placed at her disposal by her children to overcome the obstacles. There are many obstacles besides the powers of darkness at work today, as much as in the time of our Lord. I will just mention the two following:

The great defection of the sixteenth century, which brought about the apostasy of several European Catholic nations and caused millions of the faithful to leave the fold, is having the most disastrous consequences for the Christian missions. After two centuries of apparent indifference for the conversion of the infidel, the Protestant denominations have in the nineteenth cen-



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tury developed the most wonderful spirit of proselyting. They began to send forth their emissaries, and today Protestant missionaries are to be found in every corner of the earth. They are established in places where Catholic priests have been unable, as yet, to set their foot, and when long after these arrive, at the cost of what sacrifices only God knows, they find that the cockle has been sown in the field of the Father, and that in order to have the Faith prevail they must overcome not only the degraded practices of paganism, but the objections naturally raised by the spectacle of a divided Christianity.

The other obstacle is the lack of men, women and, above all, the lack of means, which is often the cause of the lack of workers. I wish time would allow me to show you how immense is that lack of men and means by repeating some of the cries of distress from the field we are hearing daily. Let these two suffice:

1. Only three weeks ago the Superior of the Belgian Foreign Missions wrote us that he had forty men ready to go to the Philippines, where there is a lamentable need of priests but no money to pay for their transportation.

2. A Jesuit Father was writing us from China last month that in one district only, that of N. Kiang-Su, 10,000 catechumens could be baptized every year if there were priests to minister to them and funds to build chapels. The crop is whitening, but there is no one to gather the harvest.

This leads us to the question: What is the budget of the foreign missions? It is difficult to determine it accurately. We have, of course, the reports of the various organizations receiving alms for the missions, at least of those which publish one; but, besides this, nearly all religious orders and societies issue missionary bulletins, through which they solicit the charity of the faithful; then, again, they receive alms from their brethren in more fortunate lands, from their relatives and friends at home; some of their converts are giving a little help, etc.—very little, for generally they are poor, "Pauperes Evangelizantur."

Now, including all these sources of income, after taking much



information and consulting several chiefs of missions, I think I am far within the truth in saying that the missionaries above mentioned live and work on less than \$6,000,000 a year, including everything, which, if we reckon 10,000 priests, 4,000 brothers and 40,000 nuns, would give an average of \$111.00 a year and per head. With this they have to support themselves, build churches, maintain schools, hospitals, asylums, colleges, seminaries, pay the transportation of missionaries, etc. It is clear that under such conditions Catholic mission work cannot progress, despite the superhuman sacrifices and absolute self-devotion of the poor men and women who consent to live away from everything they hold dear in this world, in unhealthy countries and in, I shall not say evangelical poverty, but abject misery for the salvation of their fellow-men.

And now, by way of contrast, it may be interesting to know what our separated brethren are doing for the same cause. According to the official report of the United Board of Commissioners for Foreign Missions, the whole sum collected in 1907 by Protestants of all countries was \$21,418,869.00, of which sum \$8,997,970.00 were contributed by Protestants in the United States. It is clear that our Protestant fellow-countrymen believe that they have obligations in this matter, for we find that every sect makes great sacrifices to send out and support in a liberal manner missionaries to preach and teach what they believe to be the Gospel of Christ.

Let us not delude ourselves that Protestant missions are a mere sham. With this enormous outlay they are obtaining remarkable results, and above all, they are raising powerful obstacles to the planting of the true Christian Faith. There are nations which, today, would be far in the road toward Catholicity were it not that when our missionaries arrived they found that Protestantism had already there, as everywhere, done its work of dividing the minds and leading toward incredulity and indifference.



It is not to be wondered at if in all their letters our missionaries complain of their utter impossibility of competing with their Protestant neighbors; were it not for the efficacy of the Truth they preach and the grace of God which is with them, they could accomplish little or nothing. They are doing wonders with the means at their disposal, but none the less, if we are to make any further advance among that billion of infidels, apostles must be sent and there must be an output of alms in these days, as in the days of St. Paul, on the part of the brethren who have received the Faith.

From the foregoing it follows that Catholics are not doing their duty to their infidel and pagan brethren. I do not speak of American Catholics only, but of those of old Europe as well. I venture to say that the so-called Catholic nations have not passed generously to others the Light of Faith, and this is perhaps why it is getting dimmer in some of them.

I may be excused for making a plea in behalf of foreign missions; it was the necessary consequence of the subject assigned to me. But I am not exclusive; I know quite well that home missions, whose cause shall be eloquently pleaded in this Congress, have first claim on us. Yes, it is the first duty of every Catholic to help missionary work in his parish, in his diocese, in his country. Indian and negro missions, missions to non-Catholics, ought to have his practical sympathy, but he ought also to remember occasionally his foreign brother still sitting in absolute darkness. This would not call for the sacrifice of our substance. A trifle from each one, if gathered regularly and assiduously, would be a wonderful help to Mother Church for the spread of our Holy Faith. Charity begins at home, but must not end there, and the Catholic whose charity is limited by the shadow of his church steeple fails to understand all the obligations of his vocation. As Cardinal Wiseman said: "Every member of the Catholic and Apostolic Church ought to consider



it an honor and a glory to be included in the sublime commission to labor for the conversion of pagan nations."

Yes, we are sadly in need of missionary work in this country, and to use the words of Cardinal Manning: "It is because we have need of men and means at home that I am convinced we ought to send both men and means abroad. In exact proportion as we freely give what we have freely received, will our works at home prosper and the zeal and number of our priests be multiplied. This is the test and the measure of Catholic life among us. The missionary spirit is the condition of growth and if the faith is to be extended at home, it must be by our aiding to carry it abroad."

Paradoxical as the assertion may be, I believe that one of the necessary conditions of success in our propagation of the Gospel at home is to contribute to its propagation abroad. And this is why I utter the wish that God speed the day when every parish will have a mother's love for these far-away priests, brothers and nuns who are striving for Christ in the wilderness beyond the frontiers. (Applause.)

ARCHBISHOP QUIGLEY: We have now exhausted the time allotted to the morning session, and the remaining papers on the programme will be read, if possible, this afternoon, at the session which will begin at 2 o'clock. I thank you for your attendance today and your attention, and now adjourn this morning session to reassemble again at 2 o'clock this afternoon.

Adjourned 12:00 noon.



MONDAY, NOVEMBER 16,

Afternoon Session

THE RT. REV. JOHN J. HENNESSY, D. D., Bishop of Wichita,
presiding.

(Session called to order at 2:20 P. M.)

BISHOP HENNESSY: Some of the papers that were to have been read at the morning session had to be postponed for want of time, and the first paper this afternoon will be on "The Holy Childhood," by the Very Rev. Father Willms of the Congregation of the Holy Ghost, who will now address you. (Applause.)

THE WORK OF THE HOLY CHILDHOOD.

Paper by

THE VERY REV. JOHN WILLMS, C. S. Sp., Director-General for the United States Association of the Holy Childhood, Pittsburg, Penn.

Right Reverend Bishops and Monsignors, Very Reverend and Reverend Fathers, Ladies and Gentlemen:

I will endeavor to hold your attention on the present subject for about ten minutes and no longer. (Applause.) You may take your watches and watch me.

Twenty years after the foundation of the Society for the Propagation of the Faith, i. e., in the year 1843, Mgr. Chas. de Forbin Janson, Bishop of Nancy, in France, established the Society of Holy Childhood.

The end to be attained is two-fold; 1st, to rally around the Infant Jesus our little Christian children from their tender years, so that with their increasing years and strength,



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and in imitation of Jesus their master, they may practice true Christian charity in view of their own perfection; 2nd, that by the practice of charity and enduring liberality, those same little Christian children may co-operate in saving from death and sin, the thousands and thousands of children that in pagan countries like China are cast away and neglected by their parents and die unbaptized; to procure Holy Baptism for those abandoned little ones, and should they live, to make of them craftsmen, teachers, doctors or priests, who all in turn will spread the blessings of the Christian religion amongst their countrymen—such is the further object of this Association.

Children can become members of the Association immediately after the reception of Holy Baptism, until the age of 12; after the age of 12 years, after their first holy communion, all persons can belong to the Association, gaining all its indulgences for the rest of their lives; it is however necessary, at the age of 21, in order to still share in the indulgences of the Association of the Holy Childhood, to become at the same time a member of the Lyons Association for the Propagation of the Faith. Thus it will be readily seen that the two Societies work hand in hand. The former may be called a stepping stone to the latter.

In order to be a member or participant, it is necessary to give each month a contribution of one cent or twelve cents a year, and each day recite a "Hail Mary" with the addition, "Holy Virgin Mary, pray for us and for the poor pagan children." Until the children are able to do this themselves their relatives should do it for them. At their admission the children receive a picture and medal of the Association.

The parish priest is validly director of the work from the moment that he has the will to introduce the work of the Holy Childhood, and has, when there are at least twelve associates, a share in the privileges which are granted to the Directors by the Holy See, provided that for the exercise of



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these privileges the requisite permission of the Ordinary is either generally granted, or that it has been specially asked. The same holds good for the assistant priests of the parish, when the pastor has entrusted to one of them the care of the labor in matters relating to the Association.

APPROVAL OF THE ASSOCIATION BY THE HOLY SEE AND THE BISHOPS.

Four Popes and hundreds of other Church Dignitaries approved of the Association and recommended it to the faithful in their respective dioceses. Pius IX of blessed memory, by a Breve of 18 July, 1856, raised it to the rank of a canonical institution, gave it a Cardinal Protector and requested all the Bishops to introduce it in their dioceses. Pope Leo XIII in an Encyclical letter "Sancta Dei Civitas" of December 3rd, 1890, blessed it and recommended it again to the Bishops. "It is my earnest wish," he said, in 1882, "that all the children of the Catholic world should become members of the beautiful Association. Pope Pius X emphasized its international character, comparing it to a great army the component parts of which are the various national branches.

The affairs of the Association are managed by an international Council at Paris, France, consisting of 15 priests and as many laymen. The General Director of the Association is the presiding officer. This General Council has exclusively the right of general direction and of the distribution of the Society's funds. To them various national branches send in their yearly report with the contributions received. It is to be noted that none of the officers receive any compensation for their services. (Applause.)

It is estimated that at the present time there are enrolled under the Banner of Holy Childhood about seven millions of Catholic children, praying for the spreading of the kingdom of Christ, and helping the good and glorious work of our missionaries by their tiny contribution. Fully 32 millions of dollars are the result of our Catholic children's generosity and by their help they have been able to open the gate by the



sacrament of Baptism, the gate to Christ's kingdom on earth, the Catholic church, to about 18 millions of pagan children. (Applause.) Taking into consideration the difference of the amount of the yearly contribution, our children are far ahead of the grown up people in the work of foreign missions. (Applause.) According to the last report from Paris, the receipts for the year 1907-1908 were over \$700,000. From this fund 236 missions in the various heathen countries were supported. An annual grant is made by the General Council in favor of our Indian schools in the west; 1171 Orphanages, 7,372 schools and 2,480 work shops, etc., share in the yearly alms received from all the Catholic countries. The Annals of the Holy Childhood's bi-monthly publication are issued in seven languages. Six countries contributed towards last year's fund of \$700,000 ninety per cent., viz.:

Germany	about 38 per cent.	or 278,355 Dollars
France	about 24 per cent.	or 169,935 Dollars
Belgium	about 12 per cent.	or 92,255 Dollars
Italy	about 7 per cent.	or 50,630 Dollars
Holland	about 5 per cent.	or 31,540 Dollars.
Austria	about 4 per cent.	or 30,995 Dollars

Sum total from these six countries 653,690 Dollars

Ireland's contribution for 1907 amounted to \$5,440.00 and England's \$1,595.00, the two English-speaking countries being represented in the total amount with one per cent. Thus there is room for vast improvement.

The Association was probably established in our country by Mgr. Forbin Janson himself. Several agencies in the East and West managed its affairs for about 50 years. On January 1st, 1893, the work was concentrated into one central agency and confided to the Fathers of the Holy Ghost with headquarters in Pittsburg, Pa. Very Rev. A. Zielenbach, C. T. Sp., was its first Central Director for about four years.



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Since then, Rev. John Willms, C. S. Sp., is general manager, ably assisted by thirty-two priests as Diocesan Directors, who, one and all, volunteer their services for this noble cause, without any compensation whatsoever (applause), paying even the incidental expenses out of their own pockets. (Applause.) The total receipts since 1893 to the 31st of October, 1908, were \$319,012.76. About 18,000 Annals in English, German, Polish, and French are sent from the Central Office to the different local branches, six times during the year. Let me close this short review of our work with the beautiful words of an apostolic priest: "We are engaged in the same work, though in different fields. Therefore, with hearts closely in touch and with hands warmly clasped we will labor together to bring many souls to Christ." (Great applause.)

BISHOP HENNESSY: The next paper that will be presented to you will be on "Mission Colleges," and will be read by the Very Rev. Dr. Burke, the President of the Canadian Church Extension Society, whom I now introduce to you. (Applause.)

NEED OF A MISSIONARY COLLEGE.

Paper by

THE VERY REV. A. E. BURKE, D. D., LL. D., President, The Catholic Church Extension Society of Canada.

Right Reverend Chairman, Right Reverend Bishops, Reverend Brothers of the Priesthood, Ladies and Gentlemen:

I will not tell you that my paper is only ten minutes as the Reverend gentleman did who preceded me for fear I might become as great a sinner as himself, but I will get at it as quickly as possible and end it as quickly as I can.

The same arguments which justify the new missionary movement of which Catholic Church Extension is the out-



ward expression, and stronger ones, call imperatively for the providing of priests, specially qualified, for the changing conditions they must labor in and triumph over, in order the more effectually to spread the Kingdom of Christ upon earth. To secure the priests needed and the kind of priests needed a missionary college is an absolute necessity. There from a tender age even those disposed to the sacerdotal state and inclined to embrace the sublimest work in its whole field of endeavor, missionary sacrifice, should be trained.

Everybody is ready to admit that numerous as are the associations of men which have effected and are still effecting so much good in the Church; great as is the disposition of her sons to support the general works of charity her membership imposes and wonderful as has been the provision made in this grand new land for her needs, no real, vital, satisfying home missionary organization had been born of her bosom, on this Continent at least, which, modeled on God's blessed Providence, was able to "stretch from end to end mightily and dispose all things sweetly"—an organization planned after ideals which those without her fold and, therefore, deprived of the full gift of faith, had early come to recognize and pursue as an obligation of that imperfect faith and a necessity to their corporate religious continuity. Assuredly, the spirit implied in the Divine injunction, "Go ye into the whole world and preach the Gospel to every creature" should include in its earliest operations the evangelization of the multitudes of poor, bereft and neglected people, the outcome of the peculiar conditions of settlement, which have marked the progress of immigration into the west, southwest and middle west of these United States and more recently the same regions in the Great Dominion of Canada. Those pioneer people have a special claim upon us. They are our brothers, descended, for the most part, by a common lineage, redeemed by the same tremendous sacrifice, subject to the gentle yoke of the Gospel and well disposed to receive of the Church's beneficent min-



istry. They are often deprived of all the blessings that inestimable ministry affords and largely because those whose lines are cast in pleasanter places, those with all the advantages of complete religious service, those to whom the goods of the world have come abundantly that they might be used wisely to procure the greatest good, refuse to recognize their responsibilities and forget that it is more blessed in God's admirable way to give than to receive, and therefore neglect their duty to them and leave them alone to famish: "And there passed that way a Samaritan."

As necessity is the mother of invention, so new conditions in the Church of God call into existence new institutions. It remained for these later years to evolve such an organization in the Catholic Church of America. The name it is known by is "Extension"; its object, to provide for all these neglected ones of our faith by the cultivation of the true missionary spirit in the people. It is still young and crude and not by any means up to the limit of its possibilities; but it has already convinced the whole community of its usefulness and its ability to compel support for the missionary idea, especially, from those endowed with the gifts and responsibilities of wealth. It is demonstrating anew the marvel of Apostolic times—"The poor have the Gospel preached to them." Churches have been built and altars set up and provided with the necessities of worship where never before the Holy Sacrifice was offered; missionaries supported, in whole or in part, and thus their hard path smoothed and rendered less discouraging; good literature, the antidote of the insinuating and pestiferous prints which are everywhere found to be the undoing of the weak in faith and ignorant, distributed with a generous hand; students for the religious life discovered and aided in their college and seminary studies, and Apostolic works of all sorts substantially assisted in all parts of the country. These fruits then amply justify the Extension movement and explain clearly the attitude of Our Holy Father, Pius X,



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towards it and the blessings with which he has so freely enriched it; they account equally for the sympathy and support of the hierarchy manifested here in such a remarkable degree.

But if it were so good and so commendable a thing to supply properly the purely material needs of religious worship and the adjuncts to the saving ministry, anyone will see at a glance that it were doubly so to provide for the ministry itself, to found an institution whence will come the little army of Levites to whom the whitening harvest calls at present with the greatest earnestness and persistence, a band of clergy specially dedicated to the Missions of our Country and trained up in all the ways which can make their sacred ministry most effective. Such a class of men is imperatively needed. The missionaries sent out to this field by the other denominations are specially trained for it; indeed, they exact of them a special vocation and special qualities entailing cheerful sacrifice and success in enterprise. Ours, with their wonderful powers of priesthood, high ideals and special graces of state, must necessarily transform the bleak and unforbidding places of the plains into nurseries where every Christian virtue may freely flower and fruit.

"Give me a good priest," said one of the most influential Episcopal promoters of this work in Canada, "and I shall have little anxiety for the extension of God's Kingdom in the place he labors. It may be poor, it may offer great hardships from physical and social sources, it may be far removed from the centers of religion and culture, it may be peopled with degenerate men, there may be little or nothing of religious institutions—nothing, nothing, nothing—but he will quickly bring it out of its barrenness and make it blossom as the rose. The good priest, to my mind, is the first necessity of the Church, he is the last necessity, he is the only necessity (applause). Let us, in God's name, set about getting him and the rest must quickly follow" (applause).



If we are all convinced of the need of the missionary with the special qualifications for his great work and know that he cannot be had from the ranks of the diocesan clergy, for there is an instant cry from the Atlantic to the Pacific today for priests for the diocesan field alone; it is clear that the time is ripe for the founding of a special institution which will encourage vocations not now obtainable by the other seminaries of the country and necessary to the Church, as a great, vital, progressive, spiritual, missionary power (applause). It would be the means of securing for our needs the numerous excellent subjects for priesthood, the best subjects of all, perhaps, whom straightened circumstances throughout this great land yearly withhold from the service of the Gospel—young men, who, under normal conditions, would despair of ever reaching the priestly goal and who could, we believe from our short experience and the hopes it has engendered, enroll themselves in our missionary college and zealously prepare themselves for the American missionary fields and in them do the great good which there awaits them.

This is not mere speculation. We know that our hopes for the country in this regard can be speedily realized, for already in the diocesan colleges of the country a bright and promising band of students are enrolled for the ministry under the banners of American Extension, and the Canadian Society, young as it is, has already commenced this work. Even from the far-off fields we so wish to serve comes the proffer of youthful ecclesiastical life for the needy portions of the Lord's vineyard. One young man of education and piety thus writes from Sinnot, Saskatchewan:

"When I heard of the establishment of the Catholic Church Extension Society for Canada my heart leaped with joy as I myself during my sojourn here have sadly realized the great need this part of Canada has of clergymen who can minister to Catholics speaking English as well as those of foreign birth, who are daily coming in and scattering over the vast countries



comprising this Western land. I consider it a great duty incumbent on the present generation of educated Catholics to do all in their power to hold and bind together the lukewarm brethren distributed throughout the towns and districts of Alberta and Saskatchewan. I humbly offer myself for the missionary priesthood for which you are striving."

Another youth, now in the Seminary of Philosophy of Montreal, appeals to us to adopt him for this most meritorious work; a third, a school-teacher filled with the spirit of the missionary calling, demands admittance to the ranks of our students at once; and so the applications come in upon us thick and fast, furnishing us with absolute proof that there is no dearth of volunteers if we are only to take advantage of their valuable service for Holy Church today. In every city of the Dominion, indeed, all over America, the merit of such a life and its glories will commend itself to the virtuous youth which the Lord so pressingly invites to take up the burdens and joys of his ministry.

From every diocese of our own West we hear the cry for English-speaking priests, especially from Victoria, from Vancouver, from St. Albert, from Prince Albert, from Winnipeg, from the newer dioceses of Northern Ontario; indeed, from all the older dioceses, too, for that matter. Even the great, old, well-organized French Churches acknowledge the need of priests and cannot longer furnish recruits to the stranger. This is a period of extraordinary development in Canada, as it has been and continues to be, also, in the United States; the Church must be prepared to give priestly succor where needed or lose her people altogether; "It will not do now," says the Anglican missionary appeal, "to follow the inflowing hordes of Christians to our prairies; we must be there before them or with them at least, and supply the means of religious life to them or they will take up with other organizations altogether and be lost irrevocably to us as a body." The Catholic Church



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surely cannot lag behind the others in this zeal for the care of souls. If she does, then many, many more thousands of her children will be lost to her as has already happened here and with ourselves. The ministry of the multitudinous sects is today ornamented with names which indicate a purely Catholic origin, and emphasizes losses we have suffered when we could ill afford them. We cannot permit such calamities to occur again; we must make every effort and sacrifice to see that our Catholic people of English tongue in rural districts be found out and ministered to by their own—at least, not permitted to be absorbed by the more active sects among whom they have settled. For this we want priests, missionaries with the spirit of their calling and ready and willing to save these souls to the Church.

We cannot afford longer to resist the cry, either, of the strange peoples of our faith—Catholic, and submitted to the Holy See—which are pouring into our country without any pastors of their own. Within the last few weeks an earnest appeal on behalf of ONE HUNDRED AND FIFTY THOUSAND RUTHENIANS of this class has been made to the Church of Canada, especially to the French bishops. These people have been the victims of religious and political proselytizers to an incredible extent since they reached America, and this through the agency largely of missionary societies. Just think what the perversion of such a body of people as this would mean to us! Think of the organized efforts of the sects to bring about this result! Think of the immense sums of money they spend to effect it! And all this time we stand idly, and let me add criminally, negligently by, and permit them to do their work unrestrained. These Ruthenians want to acquire English, the idiom of which is easy to them and which they will have to know anyway to live in an English country like ours; they need English-speaking priests who will devote themselves to their service, learning their language and practicing their peculiar religious rite, at the outset, at



least. We could readily secure young Ruthenians from out their own ranks and educate them for this special work. This is the plan the sects took to rob them of their Catholic faith; *fas est et ab hoste decere*. The Missionary College is again a necessity. In his pamphlet just issued on attempts at schism among the Ruthenians of the Canadian Northwest, Rev. Father Lelaere, C. SS. R., makes this touching appeal: "Imagine these 150,000 abandoned Ruthenians, almost without pastors, exposed to the fury of the wolves that ravage the sheepfold. They are nevertheless Christian and Catholic souls, our brethren in Jesus Christ. No; they are not pagans whose education has entirely to be undertaken—they are not living in a country of unknown frontiers; they are in our own land, in the midst of us even. Without doubt we admire the zeal which fires young Levites to work for the salvation of souls in the wilds of Africa among those who sit in darkness and in the shadow of death, but can we leave those so near to us to perish whilst we give succor to the unknown? Can we be generous with the stranger whilst there is a debt to be discharged to our real brother in the faith? Behold 100,000 brothers are now stretching out their hands to you and beseeching you to succor, protect and govern them!"

This pathetic picture might be painted in regard to many other peoples in the unorganized or recently organized districts of Canada and the United States. We cannot remain longer insensible to the appeal and call ourselves Christians and Catholics. We must provide for these souls famishing in the desert; we must give them priests after God's heart, and to do this the Missionary College is a necessity. We make an appeal then to generosity and faith to supply it; and we shall not appeal in vain (applause).



About five years ago to the City of Wichita came a very interesting, bright young priest. He was engaged in delivering lectures in various parts of the diocese of Wichita, dispelling a great deal of irrational prejudice against our Church. Some years ago I received a donation of a Protestant church building, and the deed for that church was given to me by the Church Extension Society of the Congregational denomination. It started me thinking, and I said to this young priest, "Can you not find me some statistics about this Church Extension Society? It is something we ought to have." He said, "I will do so." Later I asked him to write a description of what he could discover regarding Protestant Church Extension, and he did so to the *American Ecclesiastical Review*. It was a magnificent description and every one took up the idea at once, and there was the origin of the Church Extension Society. The young priest whom I have been describing, the man who originated and, under the inspiration of the Archbishop of this city, brought to success this magnificent Congress, is the one whom I will now introduce to you, the President of the Church Extension Society of the United States of America, the Very Rev. Dr. Kelley.

CHURCH EXTENSION.

Paper by

THE VERY REV. FRANCIS C. KELLEY, D. D., LL. D., President, The Catholic Church Extension Society of the United States of America,
Chicago, Ill.

Most Reverend, Right Reverend and Reverend Fathers, Ladies and Gentlemen:

At such a time as this, when representatives from every



portion of the American Church are gathered together, perhaps the first requisite for one who hopes to start a discussion which will produce good results is caution. We must fear to say too much and yet dread saying too little. The fear of saying too much has kept us for a long time recognizing the great Missionary needs of the American Church. I remember some years ago that a lady wrote a few very severe articles in the Catholic press regarding our great loss in America. Her utterances were attacked as incautious, but no one denied their truth. The warning went unheeded. When Church Extension first came into existence we were asked to risk saying nothing rather than to say too much; but is it not better on occasions at least to fling caution to the winds, and in order to avoid the evil of forgetting—come out with the plain, unvarnished truth? We are surely brave enough to look our shortcomings in the face and old enough not to fear the result of scrutiny.

This gathering, representative of Canada and the United States, is the clearest proof I need that for once at least a lack of caution served the cause of truth (applause). For while caution is usually one's greatest friend, I have known it to be truth's worst enemy. Not that I underestimate the value of a conservative, nor the worth of a safe man, but that I fear rather the general evil of becoming ultra-conservative. Caution, after all, discovered no worlds, plowed no unknown seas, braved no forest dangers to make new continents, and more to the present, tunneled no mountains, explored no mines of hidden wealth and builded no monuments to progress. True, caution has no ruined works to study out and weep over, but it has worse, for it possesses a charnal house of slaughtered hopes, neglected talents and aborted good deeds. They lie hidden within its walls till judgment turns the key and flings open the door to the sight of a world that will then understand.

Perhaps nowhere is caution more welcome and in truth more needed than in things religious, but nowhere is its evil form more often mistaken for a virtue. The adulation it receives



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often puffs it up to sleek and oily fatness, and transforms what God gave us as a blessed gift into sloth and indolence. Then the very promise of indefectibility is made an excuse for carelessness, and abundance of light a plea for blindness. While the gates of hell may not prevail against the institution, yet they sometimes claim individual victims whose greatest surprise will be to find that such an excuse as "We did nothing" is in itself a condemnation most dread and terrible.

Caution has been urging us for ten years to keep silent, as it has urged others for over fifty years, but the ten and fifty have gone and the very stillness of the hills and the valleys which should ring with the hymns of God's praise, is, strange anomaly, the loudest cry that someone speaks at last. Millions of souls, starving for the Word of God and the Bread of Life, wail out from the shadows behind them. The cry of another million neglected and pastorless, rings in our ears now. "I was hungry and you gave me not to eat. I was thirsty and you gave me not to drink. I was naked and ye clothed me not." And look—from out of the clouds before us even now rises the appeal of neglected children yet unborn. Yet the command was given once by Him who hated the lukewarm and vomited them out of His mouth. "Go ye and preach the Gospel to every creature."

That missionary command was the strongest the Master ever gave, and the glory of His Church has ever been bound up with the carrying out of that first and most peremptory order. No glory of the triumph after Constantine can equal the glory of the Catacombs; no books ever written can outshine the deeds writ in blood on the sands of the Coliseum; no basilica lifts its message over city or country so high as was lifted the cross of Xavier; neither college nor university has added such luster to religion as have the burning words of Patrick and Boniface (applause). Doctor, confessor, aye, even martyr, must yield to the Doctor of Doctors, the Confessor by excellence, the living martyr whom even the choir of angels



salute as Apostle. Where he is no schism seeks to break the tablets of the law; no error mars the beauty of the tabernacle; science walks humbly beside faith, and devotion hangs upon his lips. Behold in the Apostle the perfection of religion, full brotherhood with Christ, the test of sonship with the living God.

Three times did France waver, and three times did the light of faith almost go out; three times did it flicker in a pool of martyr's blood. What saved religion, and will save it again to the eldest daughter of the Church? The missions of the Franks. Before God's throne they gather—China, Japan, Africa, America! Yellow, and black, and red—they lift their hands in supplication to the throne for the mother who brought them the light. If one converted soul brings joy to the angels, what despair can be in store for a nation whose missionaries have saved thousands? Scarcely had the light been kindled in Ireland, when, lo! the generous Milesians had torches burning from it in every nation of the then known globe. When the hour of adversity came to Ireland temporal, more glory was added to Ireland spiritual. Sword and hangman's knot, bullet and whip and scourge would not daunt the faith that had generously spent itself that others might see and understand. The glory of any church, like the glory of Jerusalem, Antioch, Corinth, Rome, France, Ireland, Belgium, has ever been in that apostolic spirit which is an evidence that within are found all other marks of truth.

But what of the church in America? She has the second largest hierarchy in the world. Within its borders are five of the greatest sees. She has a sturdy faith that was fed on great sacrifices, but alone she stands amongst the towering churches of the world, practically a missionless church, even for her own provinces. Yet she is needed by the Church Universal as never before. The ills which threaten religion in old lands make it all the more necessary that in the new we should be awake and alert. But we still sleep on in America. Wrapped up in the parochial idea from the beginning, we forget that



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without the Church Universal we would droop like willows by a dried-up rivulet. Never in all history has the call to united action been sounded so strongly from Rome as it is today; never have we been more urged to live the really Catholic life, which is missionary and zealous in every fiber. That the Church may live at all, the spirit of Christ must live in her. That spirit of indestructibility is assured to the Church Universal, but we have no assurance that any part in which requisites are wanting, will share the gift to the slightest degree.

Why is it that the Church in America in the hour of her strength and glory can rightly be called "missionless?" Is it because we have never gotten away from the idea that this is still a missionary country? Shall we find an excuse in our peculiar and unusual conditions, or shall we take advantage of this great meeting to closely examine our consciences?

To come to beginnings: Are our seminaries and colleges doing all they can to make the future clergy understand that they are to be something more than mere parish priests? Is the knowledge of missions imparted to students of philosophy and theology broad enough and deep enough?

How many conferences are there every year on the possibilities of expansion in pagan lands, or here at home? How often are missionaries invited to tell their experiences? Are there missionary organizations amongst the students themselves? I have heard that there are seminaries in which no such organizations exist. This is greatly to be regretted. It has been said that young men in our seminaries are too prone to speak of good places and prosperous dioceses. This may be due to the fact their spirit of unselfishness has not been directed into proper channels. Let the bishop of a missionary diocese appeal for students and, here and there amongst his hearers, a hard young face looks up at him with the query, "How much?" written plainly upon it. If, so early in his clerical career, a student manifests only a desire for



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comfort in his priestly life, what will be the future, and what hope is there for the upbuilding with such poor material? There is no limit to the sacrifice and devotion which may be required in a priestly life. Besides being taught the value of prayer and of knowledge, there should be sufficient training given in colleges and seminaries to that unselfish spirit which makes great missionaries upon whom the Church relies for great results. Even in the schools little children should hear the story of Catholic Missions. It would foster vocations to the priesthood. That story of self-sacrifice for God's sake would attract and never repel. We have a magnificent priesthood in the United States and Canada, which has done wonders for parochial development, but if more time were given to the preaching of unselfish love for the Church Universal, of the glory of self-sacrifice, of the martyr's room in Paris, of that zeal which urges men to sink themselves in the cause of Jesus Christ, of apostolic effort and martyrdom, I believe that we could accomplish anything, even the conversion of America itself. (Applause.)

I have always been afraid to contrast Protestant and Catholic missionary effort, for I fear I might be guilty of injustice. We cannot help, however, being edified by the zeal for missions shown by the Protestant laity. Their students are not neglected. The Volunteer Movement amongst clerical aspirants is devoted entirely to arousing missionary zeal.

In Harvard, Yale, Princeton, Columbia, indeed, wherever we find colleges, we find these student volunteers. Yale is proud of the fact that she supports missions, and sends the brightest of her sons to them. The Yale students have their own missionary organization supporting a Protestant Mission University in China. In the theological schools missions are given much attention, and this very idea has galvanized a life into a decaying Protestantism, which in the past we have failed to understand. We know its weaknesses; we know its great losses in the cities; we know that Christian Science is eating the heart out of it; we know that even the Y. M. C.



A. is pleasantly putting it to sleep with perfumed chloroform (applause), and yet it does not die. Why? Because an unselfish spirit is driving its really sincere young ministers into the lanes and byways to compel men to come in. "Four-fifths," says Dr. Clark, "of the growth of Congregationalism can be traced to home missions." So where Protestantism is failing in the cities it is gaining in the pioneer districts and holding its own in the country. Thinking men know that the country boy is the future ruler of the city (applause).

Let us ask what have been the questions which most agitated our clergy during the lives of those present here. Fifteen years ago our generous and patriotic clergy were plentiful on the platforms where the cause of almost any oppressed land was being proclaimed and from which invitations were sent out for contributions to advance the cause of political liberty. We do not deny but that much good has come from all this. We do not deny that we ourselves have perhaps been as ardent as our brethren, and that we have not lost all the ardor. Let us use the example of Ireland because it will the quicker secure recognition of our point. The writer is not less proud of his Irish blood than are thousands of his race in America, but he cannot let this count, when wasted efforts, so far as the Church in America is concerned, stare him in the face. Whilst our oratory and money went freely at the great meetings to assist the cause of Irish independence, the exiled Irish were losing their faith throughout the great West and down in the sunny South. The political was cultivated to the neglect of the spiritual. No one but God knows how many were lost, simply because there were not churches into which Catholics could be gathered, or priests to minister unto them. Our separated brethren were not inactive. They were pleased to see that we had left a better field to them, and to them alone. I may be charged with a lack of devotion to the land of my fathers when I say all this, yet I believe I am true to the real ideals of the Irish nation when I cry out against the too great



cultivation of the purely political to the neglect of the real Ireland, whose work is as wide as the world (applause). The years of life granted any nation are years of parturition, all painful, some more so than others, and God and the future will judge them all by what they have brought forth. There is a child of each dead nation somewhere in the world. Art and philosophy and music and culture come trooping down with fortitude and bravery, and power and learning. God knows that Ireland's child came forth in long suffering, but it was worth it all, for this child was faith, not selfish faith, but faith unshackled, faith unbounded, faith to rejuvenate a world. And America has more of Ireland within its borders than any other nation—more perhaps than all the rest of the world put together. Shall we out of love for the mother let the child starve and die? Is it necessary to show our love that way? "The child is not in danger!" some answer. Gather the statistics for immigration, study them, look at our Catholic population, and then I dare you to say that again. I read only a few weeks before penning these lines an appreciation of the "Six great lights that are gone out in Methodism"—six bishops who had recently died. Three of these great lights were named Fitzgerald, Joyce and McCabe. They will witness against us with voices that no grand organs in grander basilicas can drown on the day of reckoning (applause).

We sadly fear that others took the cue from Catholics of Irish blood. Coming continually from countries where religion and life had been developed, at least so far as brick and mortar cover development, they had no occasion to spend energy and money on their fatherlands. The Poles were perhaps one exception, but even with them no great political or religious call was made on sentimentality. But the example was not entirely without its evil fruit. In the name of Faith, nationalities banded themselves together in close organization. These did an immense amount of good and still are doing it. But the inevitable has happened. They often forgot that



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there was any question but that of race and language. Too many of their organs gave and are giving still to our separated brethren the scandal of internal dissension. It is because we have been first Irish Catholics, German Catholics, French Catholics and Polish Catholics, forgetting that we are only Catholics when the interests of God and religion are considered, that our duty lies here in America (applause), and that by doing it well we confer the greatest of all blessings even on the country from which we come. If you could gather all the scandal and trouble and worry from which the Catholic Church in America has had to suffer for the last twenty-five years nine-tenths of it would be found to have been because we had permitted these little things to absorb attention from greater and more imperative interests. Only yesterday we read an appeal written by one of the most prominent Catholics in the United States to help out a political situation in Europe. This man's devotion to his cause has been noted with praise by Catholic papers all over the country. He has raised so many thousands of dollars that our own efforts for Church Extension appear as little. Ask him how much he has given to Peter's pence, to the Society for the Propagation of the Faith, to the Indian and Negro missions, to saving immigrants from the very country he loves. He will not hang his head in shame, because he thinks, perhaps, he's doing a much greater work. Perhaps he pays his pew rent, buys a 25-cent ticket for a concert now and then, makes an offering at Christmas and Easter; but his great work, unselfishly done, is political. There's something wrong where a man of his education and learning—and his devotion, too—can spend and be spent almost entirely on secondary considerations, while the cause of God and redeemed souls is suffering. We have coming into our office Catholic, or so-called Catholic papers, published in foreign tongues. Seldom is there mention made of the missionary work of the Church, for "national"



questions occupy much of their editorial space. If there is one thing that should unify the different Catholic nationalities in this country it is certainly unselfish work for missions amongst them all (applause). We do not need the same language, the same blood, the same parish, the same school, but we do need the same unselfish love of our faith and the same zeal for its extension (applause).

Let us consider another phase of this question. We have no lack of societies in the Church of America, but we have a decided lack of societies which try to render any active assistance to the Mission work of the Church. I belong to some of these societies. Without hesitation I say that many of them are disappointments. A sop to the religious side by one or two donations to great works, a few pennies flung to the poor, dances all winter, assessments for life insurance, card parties, minstrel shows, athletic sports, picnics, balls, and the story is told (applause). Go in and ask for missions, and in most cases you will be informed that they are busy paying for a new hall. Surely these are not to be considered real Catholic societies, in the strict sense of that term. A prayer at the beginning of a meeting, a hurried sign of the cross at the end, the obligation of going once a year to communion—do these things give a right to the title "Catholic," the noblest title of all? We cannot avoid the selfish, but we have a right to expect that some at least of their energy should be turned in a missionary direction. Societies are made up of individuals banded together for a definite purpose. Catholic societies are men banded together for a Catholic purpose. Are there not too many men and these women banded together for selfish purposes (applause)? Why should there be thousands who send out the call to have our lives insured, thousands to invite us to dances, thousands to put us into athletic associations, thousands to bid us join reading circles, and no one to speak a good word for the poor and neglected of Jesus



Christ? Will the little charity compared with the great sum spent in amusement purchase for these organizations safety from the displeasure of that great Master who loved souls enough to purchase them with His passion and death? For that Master's sake, brethren, let us look these things squarely in the face, and try to realize that, while our organizations are surely doing much good, in their own way, we have developed the social and selfish side to the exclusion of those higher considerations which play so important a part in Catholic endeavor. There are other societies closer to the heart of the Church—the pious societies of each parish, such as the League of the Sacred Heart, the Holy Name, Sodalties, etc., and of what does their value consist over and above the cultivation of simple piety? They have no other aim, good as it is, yet the young people in them could do wonders were their inherent zeal and power unloosed for mission work, and this would be no loss to the devotions. Why not turn the river into sluices that lead to the mill wheel? They are beautiful now; let them be beautiful and useful as well (applause).

Some time ago we sent out a number of test letters to certain Protestant ministers of the United States; some to the large cities, some to the towns and some to the country districts. We asked thirteen questions and received answers. There was not a single minister who did not say that he looked upon missions and unselfishness as a parochial necessity. Two-thirds agreed that Protestant growth was due largely to its home missions. One gives a quarter of his entire church revenue to that cause; another gives ten per cent; another twelve per cent; another twenty-six per cent; another fifty per cent, but all have given generously. Every single clergyman of a Protestant denomination known to these men gives to missions from his own private means, and most of them over one-tenth of what they receive. All the ministers pay tithes to their benevolences. They do not believe in personal appeals outside of regular missionary channels, but they give



systematically to their organizations that systematic good may follow. They are a unit in saying that they do not believe there are any clergymen of their denominations who hold that their congregations have no obligations toward the poorer and weaker places, and some are bitter in denouncing any clergyman, no matter who he may be, who would dare to urge the mercenary interpretation of the saying "Charity begins at home," which is made by adding "and ends there." They all believe that it is a decided gain to be generous to missions and that their own work profits by it. Listen to some of their answers: "If you get people to give, they learn to work as well, and vice versa." "We benefit sometimes in increased financial prosperity, and sometimes in growth of membership." "We have temporal and spiritual gain." "Mission giving stimulates the interest of all lines of Christian work, and everyone reaps the enlarged vision and increased activity." "Nothing, it seems, is more deceptive than the apparent gain on non-contributing churches and individuals. Such rob God of tithes and offerings, and the result is destructive of the essentials of church life and extension." And from a little town in Michigan, purposely selected for its smallness, a minister writes: "The very fact of helping others creates a noble character. It intensifies the life of the church or individual. Jesus said, 'Give and it shall be given unto you'." The First Presbyterian Church of Clinton, Iowa, prints a little program every week. After the name of the pastor comes the name of an assistant pastor whom the congregation never sees—because he lives not in Clinton but in Siam. It is interesting to read that little weekly bulletin. In one place it says: "Have you a passion for faith development about you? Mathew Henry said: 'I will think it greater happiness to win one soul for Christ than to gain mountains of gold and silver for myself'." And it adds: "Your Christian consecration has not been crowned until your purpose has culminated in souls won." Among the societies of that church, of which there are five, three are missionary.



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We know very well that it will be said that, not having truth, these things avail nothing. They avail at least in this world. But you have Truth, brethren, and what are you doing about it? Every socialist is a preacher of socialism. If necessary he will stand on the street corner and tell his story. We who have studied and who know, understand what a great folly his cause is, but we have a cause, concerning whose truthfulness there is no doubt, and our devotion to it is often measured, in nine cases out of ten, by a sentence which we have come to look upon as the most misused and abused of all—"Charity begins at home" (applause).

We know that some wonder about the rewards which will follow missionary giving. Only too often it appears as if even good and true men fear that they will lose something by encouraging people to become interested in missionary activity. Let us see from actual experience what the result is. The day after the organization of the Catholic Church Extension Society a priest met the writer on the street. He said: "I am too late for that meeting, but I am not too late for the practical. Put me down for one hundred dollars a year for the cause." I answered: "The society is not organized to rob people, and your offering is too large." (I knew what his church debt was and how he was struggling to get along.) He answered: "It is going to be one hundred dollars a year for me and nothing else. I have been poor all my life until last year, when I gave one hundred dollars to missions, and I think I'll buy God's favor every year that way" (laughter and applause).

A large parish, in charge of a religious order in the East, was called upon by one of our field secretaries. The pastor had never heard of Church Extension, and his parish gave nothing outside itself. He was building a school that was the most complete thing, public or private, in the city in which he lived. When asked for a collection he thought of the school and was about to refuse, when the secretary showed him a



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map outlining Methodist activity in Church Extension, and he thought of what he had learned from spiritual books; then he realized that God would bless his own work all the more because of what he might do for others. He gave the collection and gave it generously. His parish is a center for Church Extension activity today for the whole city. There are three life memberships, centering within a stone's throw of him, and he speaks and talks for the Society wherever he can. His only answer to inquiry is that God has not been remiss in doing His share.

There was a layman who had considerable wealth but who had been doing only little things for the church—and very little things at that—in proportion to his means. He wasn't even a pewholder in any parish. Through reading the magazine he became interested in the society. His gifts have run into the thousands, not only for Church Extension but for other Catholic charities. He said to the writer himself that he had never been blessed more so than within the last two years. It was through his gifts to missions that he became a parishioner worth while. Another case was that of a man in a very prominent position with an income of over \$20,000 a year. He was even not known to Catholic life in his own city. By an accident he became interested in Church Extension. He, too, testifies to what it has done for him personally, and from being a simple pewholder he has become a leader in the parish, and one of the heads of the men's organizations. His donation to parish collections is usually \$50. There never is a good work that appeals to him in vain. Last year, to my certain knowledge, his donations outside his own parish reached \$2,500, and there are hundreds of dollars of which I know nothing. Yet he is richer today than ever before (applause).

But I fully realize that conditions in the Catholic Church are so different from those of the sects that many of my state-



ments as to their example might be passed over with the saying: "We are different; our church government is hierarchical and of necessity every diocese must live within itself. You cannot make such a national work succeed, for we have no general conventions, etc."

My answer is the very existence of Church Extension for three years; its work during that time and this very gathering, which it has promoted. Let us reach the people and the rest will follow. Give us your co-operation and the missions will flourish, and flourish, too, without the loss of a penny to parish or diocesan needs. Let the co-operation be everywhere. The poor must do a little that the rich may be encouraged to do much (applause).

In three years Church Extension has built 200 chapels (applause); it has circulated 1,000,000 pieces of Catholic literature; it has established the largest circulated Catholic magazine in the world, one reaching, perhaps, 300,000 readers every month (applause); it has twenty-five students for the missionary priesthood in college (applause); it has inspired the establishment of a college and seminary for the education of Italian-Americans for the Italian priesthood of America; it has over \$100,000 now on hand in securities, most of which represents loans, free of interest, to poor parishes, which would without these be forced to pay exorbitant rates; it has placed the chapel-car on the road to inspire more building, and the bishop who gave it its first test is here to tell you what it is worth. It has established Canadian Church Extension, which in five months has secured over \$30,000 in cash, owns its own weekly paper, and is about to build its missionary college (applause). It has awakened thousands to the needs of missions, and made possible this gathering, undreamed of three—two years ago (applause). Despite the fact that some thought it might clash with other good works, the Society for the Propagation of the Faith is stronger than ever in these three years; the Indian Bureau has advanced; the



Josephite Fathers are doing better than before; the Catholic Missionary Union has no complaint about the falling off of revenue; the Catholic University is no longer menaced by financial failure. No work of God has lost; all have gained.

These facts are my answer to every objection. Facts still are stubborn things, and facts cannot be gainsaid (applause).

Gentlemen, shall the mission cause live in Catholic America? It shall live if Catholic America wants it to live; more than that, it shall wax strong and mighty. Church Extension, even as it is today, is only beginning. It will sow its share of the good seed that God may reap the harvest in souls; but as He binds the sheaves other seeds will fall more abundantly as the years go by, and because of these, in Catholic America's name, and for Catholic America's glory missionaries shall cross the oceans to bless the fields afar (great applause).

BISHOP HENNESSY: A few moments ago you saw a man, dressed up in an unconventional suit, stalk up the aisle quietly, come up on this stage and sit nonchalantly at my side. A hundred years ago if that man came in here, with his paint and feathers, this hall would be emptied without waiting for prayer. (Laughter.) He is a Pueblo Indian from the state—it ought to be a state—of New Mexico (laughter), and the pueblo of Santa Clara. He is one of the chiefs of his tribe and he comes in here and sits down with us and takes an interest in this convention because, through missionary work in the past, he is a Catholic and is able to bless himself.

The next paper on the program will be read by the Superior of the Bureau of Indian Missions. The name of the father is the Very Rev. William H. Ketcham, who has had experience in the missions in the Indian Territory and now resides in Washington to supervise and direct the Indian missions in the United States. (Applause.)



OUR CATHOLIC INDIAN MISSIONS.

Paper by

THE VERY REV. WILLIAM H. KETCHAM, Director, Bureau of Indian Missions, Washington, D. C.

The spirit of Christianity is essentially the missionary spirit, embodied in the Divine command to "teach all nations" and to "preach the Gospel to every creature."

Every true Catholic heart burns with desire that Christ's Kingdom may be firmly set up among all mankind. The history of the past evidences the effectual manifestation of this desire on the part of our forefathers; the story of the present should, in fact, must give like testimony to the practical Christianity of our own time. One of the strongest arguments that drew to the cause of Columbus, the Catholic mariner, the favor of Isabella, the Catholic queen, was the extension of God's Kingdom that would result from the proposed voyage through untraveled regions, and the salvation of the natives who might be discovered in hitherto unvisited territories. The dreams of the Great Admiral in due course of time developed into realities, and hence it is to Columbus and Isabella that we trace the origin of our Indian missions, although willing and blind instruments in the hands of Divine Providence, as they were, neither was aware of the specific work so generously undertaken. Well did the Catholics of those days respond to the call for the salvation of the Red Man. Missionaries came over in great numbers, while every cavalier, no matter how hard his heart nor how sinful his life, esteemed himself as one divinely appointed to assist in the subjugation of the vast Indian population of the Western hemisphere to the Gospel of Jesus Christ. How nobly and effectively Spain did her part and how consistently her work



has been continued by the many republics to which she gave birth, is plainly attested by a glance at the country from the Rio Grande to Cape Horn.

Nor did France fail in the obligation she felt upon her to evangelize the natives of America, and although her possessions have been erased from the map the evidences of her mission work are still to be found in Canada and in this Republic.

The Catholic Church in the United States fell heir to the apostolic achievements of Spain and of France, and to this day the Catholic Indians of California, Arizona and New Mexico, generally speaking, are a heritage from Spain, while those of Maine and many of Wisconsin and Michigan have been bequeathed to her by France.

In 1791 the Chiefs and Headmen of the Indians of Maine petitioned Bishop Carroll to send them a priest that they might not be without the Sacraments and the consolations of Holy Religion, and as soon as it was possible to do so, Bishop Carroll complied with their request. This may be regarded as the initial step on the part of the American Church in the fulfilling of her obligations to the aboriginal inhabitants of the land. As the nation grew to the westward, and particularly after the Louisiana purchase, her Indian mission field was greatly widened and vast hordes of roving pagans claimed her attention, nor was she slow to respond to their call, considering the limited number of priests at her disposal and the poor and widely scattered white flock which demanded her consideration. Eventually, New Mexico, Arizona and California, with their contributions of thousands of Catholic Indians, came within the pale of the American Church, as did the vast Oregon Territory with its teeming population of Indians, many of them Catholics.

At no time was there any disposition on the part of the Church to shirk the new obligations that fell thick and fast upon her. Her zeal was restrained only by her poverty and



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dearth of priests. At all times the Apostolic spirit and heroic effort to meet these obligations were present to her. At the time of greatest need God raised up De Smet, the Apostle of the Indians of these later days, who blazed the way throughout all the Northwest and led on and settled among the savages those bands of heroic Jesuit missionaries who have written in our national church history its brightest page.

The seal of the labors and all but martyrdom of these Sons of Loyola is set upon the Indians of Oklahoma, Kansas, Wyoming, South Dakota, Montana, Idaho, and western Oregon and Washington—on some of the tribes of the old Oregon Territory the impress of the Oblates is conspicuously in evidence. But so large was the field that even to this day it has never been adequately covered, despite the fact that Franciscans came to the rescue in Michigan, Wisconsin, New Mexico, Arizona and California, and Benedictines in Minnesota, North and South Dakota and Oklahoma, while many an heroic secular priest, particularly on the Northern Pacific coast, whose struggles and victories have remained unsung and almost unnoticed, have emulated the missionaries of the Apostolic age. Father Adrian Croquet, the apostle of the Grand Ronde Reservation, Oregon, who saw forty years' of service among the Indians, might here be mentioned, as also Father Lambert Conrardi, who has since devoted himself to the lepers; and such men as Father J. B. Boulet of the Lummi Reservation, Washington, and Father Paul Gard of the Tulalip Reservation of the same State, men still in harness, although weighted with years, making their rounds on foot, preparing their own meals, attending to their own needs—men literally worn out by physical hardships in the service—also deserve mention.

To one familiar with Indian character and Indian life and customs, the lives of the first missionaries who went among these pagans seem little less than superhuman and the results they accomplished are, in the strict sense of the term, marvel-



lous. Degenerate pagans became pious Christians, savage life was radically reformed, and in a few short years in all the tribes visited by the priest, groups of converts had segregated themselves in order to avoid pagan contamination, and in several instances whole bands and even whole tribes had thrown away the "medicine" and all the practices resulting from it and been transformed into Catholic communities resembling closely in the practice of their religion the Christians of the Apostolic age.

But the white man continued to invade what the Indians believed to be territory sacred to themselves, the pagan element among them committed depredations, bitter wars ensued, and the strong arm of the Government was exerted to the end that every Indian became practically a prisoner on some reservation, subject to the continual surveillance of some Government official—needless to say the missionary fell under the same exacting supervision. Then the cry was raised: "It is better to educate than to fight, it is better to Christianize than to kill!" The Government of the United States called on the Christian denominations to do this work of educating and Christianizing, and President Grant's "Peace Policy" was inaugurated, but in such a manner that the bulk of the Catholic Indians were given over body and soul to the control of Protestant sects. There was no way of combating this evil except by prudent and well-directed effort in Washington itself. The Indian missionaries raised a cry. It was as the sound of Rachael weeping for her children. This cry reached the hierarchy and prominent lay Catholics of the East, many became active, among them Most Reverend James Roosevelt Bayley, the then Archbishop of Baltimore, General Charles Ewing, Mrs. General William T. Sherman, and others prominent in ecclesiastical and civil life, and a missionary association with General Ewing, who was styled the Catholic Commissioner, at its head, was formed at the seat of government. Later, the Very Reverend Father J. B. A. Brouillet, sometime



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Indian missionary and the Vicar-General of the Diocese of Nesqually, was called to assist General Ewing. The first achievements of this association were the collecting of funds and the disbursing of the same to needy missions, the establishing of new missions, the obtaining of certain concessions from the Government, which in a measure restored the rights of conscience to Catholic Indians, under the Peace Policy, and the placing of certain Catholic Reservations under Catholic influences, which at first had been assigned to Protestant organizations. An example of the work done at this period will illustrate its efficiency. Under the original terms of the Peace Policy each Indian Agency was assigned to some one religious denomination, and no minister of any denomination other than that which exercised control was permitted to enter the Agency or to do any religious work among the Indians, even though the Indians of the Agency were his co-religionists and desired his ministrations. In 1881 a ruling of the then Secretary of the Interior, the Hon. Carl Schurz, permitted ministers of any denomination to engage in mission work at will on the various reservations "except where the presence of rival religious organizations would manifestly be perilous to peace and good order." In 1883 the Commissioner of Indian Affairs gave a broader interpretation to the ruling of Secretary Schurz and permitted any religious society to engage in mission work upon any Indian Reservation, "provided they do not undertake to interfere with the conduct of Agency matters." Thus the exercise of religious liberty was theoretically, if not practically, secured for the Indians. Even down to our own time the practical application of this principle depends largely upon the mental calibre and religious bias of the Commissioner of Indian Affairs, the Secretary of the Interior and the President of the United States.

The Third Plenary Council of Baltimore officially recognized the Indian Missionary Society instituted by Archbishop Bayley, and thenceforth "The Bureau of Catholic Indian Mis-



sions" became the central source of inspiration to Catholic Indian mission work and of protection to it.

As a result of the Government's invitation to the various religious bodies to educate the Indians, the mission schools everywhere came into existence as the chief civilizing and Christianizing influence, and the Government began by contract to provide out of the national treasury for the support and education of the Indian children attending them—the first contract of this nature having been made at the suggestion of Father Brouillet, even before the inauguration of the Peace Policy, with the Sisters' school on the Tulalip Reservation, Washington. Thus did the "contract system" come into vogue.

Again the Church was found equal to the emergency. It required large sums of money to provide the many mission school plants needed on the various reservations and it required, moreover, great discretion, energy, and intelligent supervision to erect the buildings, obtain the contracts and superintend the schools once the necessary funds were available. At this all-important moment Divine Providence supplied the means. The generous daughters and heirs of the late Francis A. Drexel, of Philadelphia, appeared upon the scene and devoted a considerable portion of their great wealth to the Catholic Indian missions. The name of one of these devoted women—Mother M. Katharine Drexel (applause)—is destined forever to be stamped upon the history of the missions of this country, for not only did she give, and does she still give lavishly to our Indian mission work, but she has consecrated her life to the Indians and Negroes, founding for their special benefit the missionary congregation of the Sisters of the Blessed Sacrament (applause). In this way did the funds become available—more than \$1,500,000—which were required for the renovating and for the erecting and equipping of the school buildings.

Again, a providential role was filled by Monsignor Joseph A. Stephan, who had succeeded Father Brouillet and who



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eventually became the ruling spirit in the management of the affairs of the Catholic Indian Bureau. He it was who selected and procured the sites, built the new school buildings, repaired and enlarged the old ones and secured the contracts. He it was who for seventeen years championed the cause of the missions and supervised and perfected the system of education which resulted in such a remarkable conquest of souls and bore such wonderful fruit that Protestantism, stung to the quick by the inglorious defeat it had met in the same field of effort, in a blind frenzy of revenge pulled down the edifice that it had erected in the hope that Catholicity among the Indians might be buried in the debris. A struggle ensued which agitated the nation, and Congress, startled by the clamor of the American Protective Association, enacted into law a prohibition against the use of public moneys for the support and education of Indian children in sectarian schools.

It should be remarked here that the history of the Indian missions of the United States would be incomplete without mention of Charles S. Lusk, for thirty-two years Secretary of the Catholic Indian Bureau—a faithful layman who, fitted by education and natural endowments to occupy a lucrative and a much more conspicuous post in other fields, has devoted his life to the unappreciated, wearing routine work entailed upon him by his position in the Bureau.

The loss of the Government contracts was closely followed by the death of Monsignor Stephan, the battle-scarred champion of the Indian schools, and the support of these institutions, which at one time had cost the Government the large annual outlay of \$394,756, was shifted to the Catholic American public.

Another crisis in Indian affairs confronted the Church. How did she meet it? An earnest effort was put forth to raise the required funds by direct appeals for help to the Catholic laity, and Bishops and missionary priests visited the parishes of Eastern cities, exhorting the people to generous



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almsgiving towards the support of Indian schools. In this way several thousands of dollars were collected, but it soon became evident that the amount formerly supplied by the Government would never be made up by the voluntary contributions of the faithful. There were some who counseled abandoning the schools, others who favored turning them over to Government control, others who advocated gradually diminishing the number of pupils and, as soon as might be possible, placing the Indians under the parochial clergy. To all these plans the missionaries objected and the Bureau recognized the justice and weight of their opposition. To give up the schools meant to give up the missions. The schools were the homes of, and furnished support to, the greater number of the missionaries. They were the centers whence emanated the light of religion and civilization which diffused its beneficent rays among the Indian people. The Government school was Protestant in its character and proselyting in its nature, and the abandoning of the mission school or the placing of it under absolute Government control, without a special dispensation on the part of Divine Providence, appeared to mean in the course of a few years the delivering up of all the Indian children to heresy and infidelity. The experiment of placing Catholic mission schools under Government control had already been tried, and in most instances with disastrous results. It was clearly found to be impossible to maintain for any considerable time a personnel of Catholic teachers in such schools, as even in the case of favorable disposition on the part of the Government officials the requirements of the Civil Service rendered it impossible to provide Government institutions with teachers of any particular denomination. Moreover, it evidently would be a fatal policy to cut down the number of pupils in the mission schools, as this would force the rejected pupils into the schools of the Government. And as to the placing of the Indians under the parochial clergy, there are no parishes on the Indian Reservations, and experi-



ence has shown, in instances where parishes have been formed on the occasion of the opening up of Indian Reservations to white settlement, that the Indian falls away from the practice of his religion, as, because of his habits and retiring disposition, he requires particular attention, which the parochial clergy, on account of the nature of their work, find it impossible to give.

To ascertain the wishes of those immediately responsible for the religious welfare of the Indian, an expression of opinion was sought from every Bishop having Indians in his diocese, and from all the Indian missionaries. The practically unanimous verdict was, that the mission schools were absolutely necessary and that an effort should be made to continue them as long as possible; that more churches and chapels should be erected, that catechists should be trained and sent out among the different tribes; and that, moreover, priests should be appointed to care in a religious way for such Catholic Indian children as were to be found in attendance at Government schools. Hence, instead of curtailing Indian mission work, there was a demand that its scope be enlarged. In the case of the Pueblo Indians of New Mexico, who live in villages, expensive boarding schools could be replaced by inexpensive day schools. To those familiar with the Indian tribes, however, it is scarcely necessary to make mention of the fact that the Pueblo Indians of New Mexico in their mode of life are a great exception to the general rule. Nearly all the other tribes, instead of living in villages, are nomadic in their nature and live scattered over the Reservations in such a way that it is impossible for their children to be properly cared for in day schools. The Bureau recognizes that the annual outlay necessitated by the boarding schools is large, but it contends that this outlay is necessary and that it will be necessary until such time as the Government discontinues its extensive system of boarding schools, that, consequently, it is the duty of the Catholics of this country to meet this



demand until such time as the Indians may be adequately provided for in a less expensive way. Even now, the sky begins to clear. The present Commissioner of Indian Affairs has begun to eliminate not only the non-reservation, but the reservation Government boarding schools, and if his policy is carried out by his successors a few years will see removed from our Catholic Indians the menace of an educational system which, even at its best, seems to be destructive of the faith of Catholic pupils. I do not refer to the public school system as exemplified in the day schools of our country, the results of which are so apparent amongst us that they need not be mentioned here, but to that unnatural system of Government Indian boarding schools in which the Government, placing itself in *loco parentis*, has felt called upon to teach Indian children what it is pleased to term "non-sectarian religion."

The Bureau, then, relying upon Divine Providence, undertook what it conceived to be the only policy consistent with Catholic principles, namely, that of endeavoring to do its full duty to the Indian and to yield only when absolutely compelled to do so—in other words, to die fighting. This policy has been consistently pursued for eight years. The great question has been that of raising the required funds. The schools were put on half-pay, but with a loyalty that has ever characterized the soldiers of Jesus Christ the missionary and the teacher have struggled on in hardship and want and have not only held their own but have made marked progress, for today our Indian mission work is more extensive than it was ever before, and our schools contain a greater number of pupils than at any previous time, even when they enjoyed the bounty of the Government (applause).

It had long been feared that as our school buildings fell into dilapidation and decay, as we failed more and more to offer the children the advantages that are lavished upon them in Government institutions, as the supplies of clothing became



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more meagre and food more scant, our institutions would be deserted and the work of years would fall of its own weight. But such has not been the case. The loyalty of the Indians has been made manifest by all these trials and today the poor Catholic missionary has a stronger hold upon them than he had when he was, in a sense, a representative of the wealth and power of the Government (applause).

Last year more than \$231,000.00 were expended upon the Catholic Indian missions. This amount represents the returns secured by an annual appeal which is sent out by the Bureau; by the Society for the Preservation of the Faith among Indian Children, which was instituted at the suggestion of the late Archbishop Corrigan, has received the approbation of most of the prelates of the country, and has recently been commended by the Holy Father himself to every Bishop and to the Catholic laity; by that portion of the annual Lenten collection for Indians and Negroes which is devoted to the Bureau for the schools—it should be remembered that a portion of this collection is given to the Propagation of the Faith, a portion of it to the Negro missions, still another portion to Bishops having Indians in their diocese for Indian work, and the remainder to the Bureau for the Indian Schools; by a few bequests; by Indian Tribal funds; by the Marquette League; and the far greater portion by Mother M. Katharine Drexel, whom may God long preserve (applause).

These, then, are the sources from which the Bureau has managed to secure the funds which keep alive the Indian missions. The Rev. H. G. Gnass, of Carlisle, Pennsylvania, and the Rev. Charles Warren Currier, of Washington, D. C., have rendered valuable assistance in establishing throughout the East the Society for the Preservation of the Faith among Indian Children and in bringing the needs of the Indian missions before the public. Father Currier is still engaged in this work. It will be remembered that the use of Tribal Funds for the support of mission schools has been obtained by



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the Bureau only after a most intense and prolonged struggle. The Bureau contended that these funds were not public moneys of the people of the United States and that, although they were undivided, as each Indian of a tribe having such funds was entitled to an equal share in them, they belonged to the Indians, and that it was perfectly legitimate for the Secretary of the Interior, the Indians' guardian, to use the money of the Indian, his ward, for the support and education of his children in mission schools, provided the Indian desired that it be so used. President Roosevelt concurred in this view and ordered that contracts providing for such use of these funds be granted the Bureau, with the result that eight of our mission schools began to receive support out of Indian Tribal Funds. This was the occasion of an outbreak on the part of the enemies of the Church, who sought to intimidate Congress and the President of the United States. The President stood firm, declaring that he believed his action to be above legitimate censure, and he refused to discontinue the policy he had inaugurated unless Congress should forbid it or the courts declare it unlawful (applause). At once the war was carried into Congress and for several sessions herculean efforts were made to secure legislation that would deprive the Catholic schools of Indian help, but, to the credit of the Congress of the United States be it said, all such efforts proved futile (applause). Then the question was taken into the courts, and after several years, in which appeal after appeal was taken, the Supreme Court of the United States declared such funds to be available for the support and education of Indian children in mission schools (applause). This is the situation at the present time. What move our adversaries will make next remains to be seen. Already great pressure has been brought to bear to have these funds divided and given in hand to the Indians. This, of course, means the extinction of Tribal Funds, and means also that no part of them will be used for the education of Indian children in any school, those who advocate the

measure being fully aware that the vast majority of the Indians know little about the handling of money and that the whole amount paid to them will find its way into the pockets of the whiskey dealer, post trader, and the grafter whose name is legion wherever Indians are found who still are in possession of land or money. In other words, the contention of the bigot is that it is better for the Indian to be impoverished, to become a beggar and a wanderer, than that he should have any money to his credit, a portion of which might be used, even with his consent, in educating his children in Catholic schools—a contention none the less evident because it is disguised under specious and, to the uninitiated, misleading phraseology.

The rations which the Government, in pursuance of treaty stipulations, is accustomed to give to certain Indians, including children in mission schools, were withheld from those schools in 1901 by a narrow construction of the law on the part of the Indian Office. The Bureau kept up a continual agitation for their restoration to the schools in question, which finally was brought about by an Act of Congress in 1906.

The following table setting out the sources, and the amounts derived from them, from which the funds were secured that were expended on the schools and missions for the year 1907, may be taken as an example to illustrate the manner in which the Bureau has procured the necessary sustenance for Indian mission work:

Preservation Society, Marquette League, be-	
quests and donations	\$ 11,850.90
The annual Lenten Collection.....	63,749.50
Indian Tribal Funds	28,073.51
Mother M. Katharine Drexel.....	127,843.40

Grand total\$ 231,517.31

(Applause.)



In addition to this, the aid to the schools during 1907 resulting from the issuance of rations may be computed at \$20,000.00.

As to the present condition of our Indian work, there are Indian missions in Alaska, Arizona, California, Colorado, Idaho, Maine, Michigan, Minnesota, Mississippi, Montana, New Mexico, New York, Nebraska, North Dakota, Oklahoma, Oregon, South Dakota, Washington, Wisconsin and Wyoming. As a result of the work carried on in these states and territories, Catholics in greater or less numbers may be found among the following tribes: Arapaho, Apache, Abneki, Arickaree, Assiniboin, Blackfeet, Colville, Comanche, Cayuse, Chehalis, Cherokee, Chickasaw, Choctow, Cree, Creek, Crow, Chippewa, Coeur d'Alene, Clackamas, Digger, Eskimo, Flathead, Gros Ventre, Iroquois, Kiowa, Klamath, Kalispel, Kootenai, Lackmiut, Lummi, Mandan, Mescalero, Miami, Menominee, Moqui, Maricopa, Mission, Mojave, Muckleshoot, Navajo, Nez Perce, Northern Cheyenne, Nespelim, Nisqualli, Okinagan, Oneida, Osage, Ottawa, Pima, Paiute, Papago, Pottawatomie, Pend d'Oreille, Pueblo, Pawnee, Puyallup, Quapaw, Sklallam, Shoshoni, Stockbridge, Skagit, Swinomish, Suquamish, Snokomish, Sanpoil, Santiam, Shashta, Siletz, Seneca, Sioux, Tinneh, Tulalip, Ute, Umatilla, Umpqua, Wyandotte, Winnebago, Wenatchi, Walla Walla, Wapato, Yamhill, Yakima.

According to the latest report of the Commissioner of Indian Affairs, the Indian population, exclusive of Alaska, is given as 298,472. The latest report of the Catholic Indian Bureau gives the Catholic Indian population, inclusive of Alaska, as 51,007. In the report of the Commissioner of Indian Affairs, negroes who have acquired tribal rights among the Indians and intermarried white citizens are accounted as Indians. In the census of Indian Catholics, found in the report of the Bureau of Catholic Indian Missions, only Catholics of Indian blood are included, but the census is very inaccurate.



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It may be said that in round numbers there are 300,000 Indians in the United States, and that of this number one-third are Catholics, one-third Protestants, and one-third pagans. The Catholic population is composed entirely of full-bloods and mixed-bloods, the Protestant population includes a large number of full-bloods, but its great bulk is made up of mixed-bloods and intermarried whites and negroes who have tribal rights, while the bulk of the pagan population is full-blood. Among the Indians the Catholic Church has not less than 94 missions and 48 boarding and 8 day schools, 186 churches and chapels, 38 secular priests and 97 priests of religious orders, making a total of 135 priests, 74 native Indian catechists assisting the missionaries in their work. In her Indian educational work she employs 99 priests, 89 brothers, 364 sisters and 139 lay brothers and employees, a total of 691. She has in her schools 5,023 children enrolled and 4,053 in actual attendance. During the year 1907 the results of mission work, so far as could be learned from obtainable statistics, were 3,122 baptisms, of which number 591 were of adults, 1,328 confirmations, 1,119 first communions, 79,230 communions, 1,272 Christian burials, 491 Christian marriages. In addition to this, every effort is made to provide for the spiritual welfare of 6,002 Catholic children who are attending Government schools. A large number of priests are engaged in this work, and during the last few years, thanks to the large-mindedness of the present Commissioner of Indian Affairs, Hon. Francis E. Leupp, very gratifying results have been obtained, as is evident from the Catholic Bureau Report of 1907, which chronicles 132 baptisms, 204 confirmations, 29 Christian burials, 8,529 confessions, 6,563 communions, and 446 first communions among Catholic pupils of Government schools, and an attendance of 4,123 of these pupils in Catholic Sunday Schools.

While the Church may point with pride to what she has accomplished in the past among the Indians and to the magnificent record of her present work, she cannot close her eyes



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to the grave responsibility that is upon her to sustain this work and to extend it, to the end that the light of the Gospel may be brought to the 100,000 pagan Indians who still sit in darkness and in the shadow of death, who still practice all the abominations of paganism and are a blot upon the civilization of our country. It almost passes belief that in the United States of America and in the twentieth century we should have in our midst pagans who practice revolting customs of which we are used to read as things that had been met with by the Apostles, but which we have thought could not be found in Christian lands of today. Here is a call for Church extension, here is a call for a propagation of the Faith. No question is ever disposed of until it is disposed of in the right manner, and the fact remains that our aboriginal Americans are still among the strongest possible claimants upon the Church in the United States. The question today that presents itself to us for answer is, shall we be true to the traditions of the past, to the missionary spirit of the Church, to the aboriginal American confided to us by Divine Providence—shall we continue our Indian mission work and give it the proportions the exigencies demand? There is only one answer which a true Catholic can make to this question. The Indian work should not be in the way of any other good and necessary work, neither should it be brushed aside and neglected because of any other work. If every Catholic of this country does but half his duty all domestic mission works will be amply provided for and liberal sums contributed to the missions in foreign lands. The Indian problem is by no means settled. The fate of our Indian missions hangs in the balance; it depends, apparently, on the life of one true Catholic woman—Mother M. Katharine Drexel. Are the Catholics of America content to permit their Indian missions to remain in this precarious situation? (Applause.)



TUESDAY, NOVEMBER 17,

Morning Session

MOST REV. SEBASTIAN G. MESSMER, D. D., Archbishop of Milwaukee, Vice-Chairman of the Board of Governors of The Catholic Church Extension Society, presiding.

(Session called to order at 9:50 A. M.)

ARCHBISHOP MESSMER: We shall call this meeting to order, and I would kindly request the ladies and gentlemen in the rear of the hall to please move farther up. I will ask His Lordship, the Bishop of Galveston, to say the prayer.

RT. REV. NICHOLAS A. GALLAGHER, D. D., Bishop of Galveston, Texas: Our Father, Who art in Heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in Heaven.

THE CONGRESS: Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil. Amen.

BISHOP GALLAGHER: Hail Mary, full of grace, the Lord is with thee. Blessed are thou amongst women, and blessed is the fruit of thy womb, Jesus.

THE CONGRESS: Holy Mary, mother of God, pray for us sinners now and at the hour of our death. Amen.

BISHOP GALLAGHER: Glory be to the Father, and to the Son, and to the Holy Ghost.



ARCHBISHOP MESSMER: Ladies and gentlemen, the next paper will take up a subject of very great importance, and which, I believe, during the last twenty years has hardly received the attention on the part of the American Catholics that it deserves—the important subject of Catholic Colonization. In regard to the Prelate who will read the paper, I may say that it certainly shows not only the wonderful development of the Catholic Church with us here in America, but also the thorough Catholicity of this first Catholic Missionary Congress, that among the persons who have generously given their co-operation to the success of this Congress we have with us the highest and foremost representative and the first member in the Catholic Hierarchy of these United States, of that ever-faithful Catholic nationality and race, our Polish Catholic fellow-citizens. (Applause.) I have the great honor and the great pleasure of introducing to you the Auxiliary-Bishop of Chicago, the Rt. Rev. Paul P. Rhode. (Applause.)

COLONIZATION.

Paper by

THE RT. REV. PAUL P. RHODE, D. D., Auxiliary-Bishop of Chicago.

Most Reverend Chairman, Most Reverend and Right Reverend Archbishops and Bishops, Very Reverend and Reverend Fathers, Ladies and Gentlemen:

You have been listening to an eloquent exposition of the needs of various classes of Catholics and your thoughts have been kept on the high plane of a consideration of the spiritual and moral conditions and needs of our Catholic communities. Now, with your permission, I will ask you to come down to



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solid ground. My remarks may not be particularly interesting, but what they will lack in sweetness, they will possess in brevity. And they will be short for a double reason. In the first place, there is a gentleman present who has a good deal to say on colonization, a good deal more than I, and in the second place, I have hopes that pamphlets will be distributed giving to you the subject more in detail. I therefore come to you more or less with a business proposition, and to begin:

In the life of today, complex and intense as it is, all questions affecting man and society have that unwonted peculiarity that they are deeply interwoven and correlative, and more or less interdependent. The liveliest discussions of the day no longer take place along lines solely theological or social, the battle ground has shifted onto a composite field and the incentive, instead of being purely speculative, is largely economic. To preach the truth is today just as important as ever, but no longer all-sufficient. If its teaching is not to remain as the voice in the wilderness, it must be supplemented by a straightening and a smoothing of the way. Many of the ills of society and most of its vagaries, social and economic, that rise like mushrooms on the bed of an overcrowded industrialism, could, for all practical ends at least, be better solved by a wiser distribution of the population than by academic reasons, and this spells colonization. Viewed in its results, colonization appears not only as an economic but as social, nay, even religious, movement. The generosity of our government that throws open and gives away the best of our lands for the mere asking, the work of agencies and societies of various bodies, national and religious, in this line, testify to the overpowering importance of colonization. Within our fold many attempts at colonization have been made, some entirely successful, others to a lesser degree, but whatever has been done has been in the nature of a private or corporate enterprise, confined to a class or nationality, limited to some diocese or district. It seems to have been impossible hitherto to organize a permanent and general work of colonization within the



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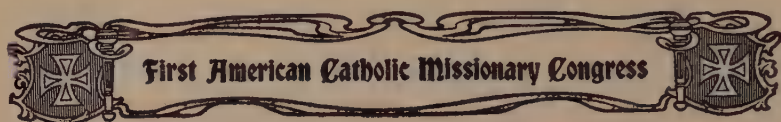
church. Is a plan of that kind advisable, feasible and necessary? Are we today able to take hold of and control the tide of Catholic settlers? Is it possible to make this work national in its scope? I believe that with the providential organization of the Catholic Church Extension Society it is possible to carry a project of this magnitude into effect with every assurance of success. Is it necessary? Look to the field!

We have an annual immigration of a million and more. Most of the immigrants at present are Catholic children of the soil. Many bring with them a sufficient sum to buy land, but know not how. These, as a rule, come to remain. Thousands of the simple peasant folk would be willing to go and hew out their own way into the forest were they befriended in their helplessness, but no encouragement is extended. And thus, of that vast number only 4 per cent, mostly non-Catholics, find their way onto the farms. Furthermore, within the country we at all times have about two millions seeking desirable farm-land. Of these almost 50,000 are Catholics. In industrial centers thousands sigh for freedom from the fetters of shop-work, but are deterred by the fear of losing their hard-earned savings. Of those who dare and go, many find themselves churchless, others fall victims to their own inexperience and ignorance, and not a few are misled by the unscrupulous land agent. In a word, there exists among Catholics a migration of extensive proportions left entirely to itself. What is the result? An enormous leakage that the Church is powerless to prevent—a loss but too eloquently expressed by the ratio of one Catholic Church to every ten towns having a population of 10,000 or less. Now, can anything be done to shape and direct this agrarian movement among us, to lay hold of it with a view of promoting the temporal interest of the prospective settler, while conserving the spiritual, saving the children of the Church and giving to the country communities of landholders near to and in love with the soil, who at all times will be the best exponents of a sane and Christian individualism, and at critical junctures the staunchest defenders of



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this country and its liberties? Much good has been done by the settlement colonies established under the auspices of high-minded prelates and various organizations, but somehow they have been unable to acquire the strength for a general movement, because they lacked the inspiration of a missionary effort. It remained for the Catholic Church Extension Society to supply this one desideratum. The country is its field and colonization under its guide will partake of its comprehensive character, will cease to be a local phenomenon, a backyard affair, and swing into view as a Catholic and national movement of tremendous proportions. Let me here remark that if Church Extension is to reach its sum of usefulness it naturally will drift into colonization work, for in its proper sphere of establishing missions, aiding needy churches and parishes, it will be ruled by the principles of an intelligent charity and sooner or later will find that it is preferable to give a parish members than it is to give it money (applause); that it is better to withhold a settler from undesirable locations and direct him to where, with temporal advantage, his spiritual welfare will be safeguarded, than it is to complacently permit him to seek and settle hopeless, out-of-the-way sites and then, with great expense and trouble, supply him with casual spiritual ministrations. A bureau of colonization, therefore, seems to be a very natural, somewhat necessary adjunct of Church Extension work. But it is to remain only as a bureau of colonization,—it is not to acquire land by purchase, it is not a land scheme nor a speculative venture, it is not to be an aggressive, overzealous, colonizing agent, eager to draw by all conceivable means the unsuspecting city population into the wilds of the country; it is to be primarily an informative, directive and protective bureau to the prospective Catholic settler; supply him with a reliable list of desirable properties and to decide for him the paramount questions of climate, soil, products, irrigation and rainfall, transportation, market, and facilities for worship and education; it is to group him in centers where all the prime factors of success and happiness are assured. This bureau is not a mere business



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proposition gotten up for profit; it is not to be entangled in the meshes of any designing land manipulators, it should be free and above all independent of all land companies, aiming to serve the prospective Catholic settler by placing at his disposal the best and most valuable opportunities in the market. Its field of operation may be both the country and industrial field. Would a bureau of this kind interest railroads and land companies? Beyond doubt. With the prestige of the Church Extension Society as its capital, with the moral backing of the hierarchy interested in extension work and with continually increasing circulation of the Extension magazine as a lever, it would at once command the interest and respect of all railroad and land companies and at the same time would certainly win the confidence of the Catholic floating population. (Applause.)

To give you an idea to what extent colonization work is going on and what it costs the land companies, let me give you the figures of one of our railroads. It has for the present received requests for colonization literature to the number of 32,369 and has sent out 329,182 pamphlets and letters; it has carried 77,029 on its home-seeking excursions and has actually settled 21,375 families, in all, 85,500 persons. Four hundred and forty-one men are employed in connection with its colonization work. This is the record of one railroad company in the middle and southwest. Now consider the work of other railroads in the same field. Then take the north and south and add the various land companies not affiliated with railroads. What an outlay and what an immense array of workers eager to grasp at any chance to further the development of their lands! With a colonization bureau existing in connection with the Church Extension Society a new and a reliable factor would be brought into the field, useful and important to the land companies and to the settler. (Applause.)

The success of the bureau is solely a matter of organization and administration.

An executive board composed of men of broad and sympa-



thetic views, of sound judgment and business tact, would assume general direction; sub-committees might be formed of the representatives of various nationalities to bring and keep the work before their people, for the nucleus of every settlement and colony would have to be racial and the inborn attachment to language, customs and mode of worship would certainly have to be recognized and respected. (Applause.) Next in order and first in importance would be an investigating board of men of unquestioned integrity, specialists in their various callings, to report on the merits of every proposition offered, to examine the title to property, productiveness of soil, climate, transportation, etc.

Now as to the mode of procedure. A firm desires to list its properties with the colonization bureau of the Church Extension Society. The proposition has the appearance of a bona fide offer in that it is accompanied by the requisite amount to cover the expense incident to an investigation.

If the findings of the committee be such as to warrant further interest in the matter, the colonization bureau may make its own recommendations to the land company in order to protect and place the settler in circumstances in which, with ordinary husbandry and industry, he may successfully cope with initial difficulties and eventually become the sole and absolute master of his own little domain. Such stipulations may cover the question of values of land, of payment of transportation, of houses to be erected, of wages, if work is to be had, of the supply of agricultural implements and matters of similar nature. Furthermore and above all, in order to be absolutely safe in each and every transaction the colonization bureau might reserve for its own control and management enough land for one hundred families, so that the establishment and existence of a colony would be dependent on the colonization bureau. This would enable the bureau to decide and mould the character of the future settlements and to hold before a class of prospective settlers the alluring prospect of economic advantages coupled with social, religious and even national preferences. (Applause.) With these preliminaries arranged



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to mutual satisfaction between the landowners and the bureau of colonization, so that the former is willing to accept the mediation of the latter and the bureau finds the way clear to conscientiously list the properties and dispose of them, then the question of remuneration arises. The colonization bureau might contract for a term of years to handle said properties at so much per annum, and with a small number of land companies on the list ample funds will be had to defray the expenses of the bureau.

The work of presenting the properties to the public might be done through the medium of the Church Extension magazine, to which supplements in various languages might be added. Other literature pertinent to the subject and furnished by the companies would find its way into the homes of people through the same medium and be on file, after receiving the approval of the colonization bureau, in the immigration houses, seaports and rec-tories where the clergy may be partial to the work. In fine, the work of publication may be so thorough and the field may be so well covered that everywhere and at all times Catholics anxious and desirous of leaving the city, with its strife and toil, may never lack for the information needed.

Systematic work along these lines is bound to result in time in a strengthening of our outposts and the drawing in of stragglers who have strayed from the fold in the chase for a better day, and in the greater equalization of conditions in our overcrowded cities. The work is not so much a question of measures as a question of men. If the personnel heading the colonization bureau of the Church Extension Society is active, capable and public spirited, and the investigating committee absolutely reliable, thorough and conscientious in its work, all conditions point to the fact that colonization with us may become, as it should be, a work of supreme importance to church and state.



CARING FOR HOMELESS MEN.

Paper by

THE REV. TIMOTHY DEMPSEY, Founder of "Father Dempsey's Hotel,"
St. Louis.

Most Reverend Archbishops, Right Reverend Bishops, Very Reverend and Reverend Fathers, Ladies and Gentlemen:

I will only keep you a few moments. I left three hundred and sixty-four men in my hotel last night and I ought to be with them there now. (Laughter.) I guess they will be able to take care of themselves until I get through with this paper of mine. (Laughter and applause.)

First, I want to tell you, ladies and gentlemen, I didn't come here with any plea for assistance, either to the Church Extension Society or to the audience. I didn't come to ask you for anything. I don't want anything from you and I won't take anything. (Laughter and applause.) I am maintaining a self-supporting institution in St. Louis in the shape of a hotel, which I will explain to you now. (Laughter and applause.)

When I received Father Kelley's invitation to read a paper before the first American Catholic Missionary Congress, the realization of the magnitude of this assembly made me hesitate before venturing to address a body whose members are far more familiar with all kinds of missionary work than I ever hope to be. But I summed up courage to appear before this body from the keen interest shown by Father Kelley on a recent occasion, when I ventured to explain to him the special work on which I am engaged in St. Louis. The Reverend President of the Church Extension Society suggested to me that a paper on "Missionary Advantages in Our Cities" would be appropriate and interesting to the delegates. I will confine my remarks, however, to one phase of this question, viz.: the care of homeless men.



I hope I will not be considered egotistical in trying to explain the conditions that confronted me before I opened the hotel for workingmen, and the result achieved since I started the movement. In offering suggestions as to what should be done and may be easily accomplished, and pointing out the great field that has been neglected or cultivated only by those outside of the fold, I hope, too, I will not be regarded as reflecting on my brethren in large cities, who may not have seen their way heretofore to reach that class of men who are the objects of my attention. I believe the best way for me to approach the subject with which I am dealing, is to state exactly why I opened the workingmen's hotel, the results obtained, and each one will see for himself what may be accomplished in the same direction in other cities; for the "men of the road" are to be met with in every large center of population from one end of this continent to the other; hence if this work is necessary in St. Louis, the same necessity exists for it being taken up in Chicago, New York, Philadelphia, etc., etc.; and the same results may be achieved in these cities. Now, in answering the question, "What prompted me to engage in the hotel 'business?'" I must explain in a few words the condition obtaining in that part of the city of St. Louis in which it is my happy lot to exercise the ministry. St. Patrick's Church, of which I am pastor, was built in the year 1843. At that time its few scattered members were almost exclusively of Irish birth, as a glance at the old records will show. The parish continued to grow in numbers and in wealth until thirty years ago a conservative estimate placed the population at from 20,000 to 30,000 souls. These were the days when, in one year, there were over 1,700 baptisms. The city began to grow. Factories multiplied close to the Mississippi river's bank. The din and bustle and confusion were too much for the home lover. So the moving fever struck the neighborhood and continued from year to year, until but a remnant remained of the numbers who once worshipped in old St. Patrick's; added to this came an extraordinary influx of Polish and Italian immigrants, who were quickly accommo-



dated with churches in which they heard their own language, and St. Patrick's was almost a thing of past history. Buildings that had been abandoned for more attractive places were quickly succeeded by cheap boarding and lodging houses. In connection with and adjacent to these were conducted the cheapest kinds of saloons. Soon the boarding houses became fewer in number, leaving, with the few families that remained, only the inhabitants of the cheap lodging houses. What was to be done with these derelicts on the sea of misfortune, who were compelled by circumstances to have recourse to these places of shelter?

According to reliable accounts, in an ordinary winter there are in the city of St. Louis from ten to fifteen thousand men who spend their nights in cheap hotels, where they pay 5, 10, 15 and 20 cents for their lodgings. Living for many years at the entrance to St. Louis from the east, I have met every type of this class. Decent men often find themselves in straits and must get themselves a lodging at the cheapest place. The vast majority of those who live in such surroundings, though, belong to the class who work during the summer months on railroads throughout the West, come to the city in the fall with \$50.00 to \$100.00 and sometimes \$200.00 in their pockets, start drinking in the cheap saloons on their arrival, lay aside enough to pay for their lodging for a time, and spend the balance while it lasts. Often have I met men in the morning with plenty of money and in a few hours found them penniless, a prey to the hangers-on who are constantly on the watch for such victims. The vile language, the vulgar song, the suggestive verses and notices hanging around all have their demoralizing tendency. It is little wonder that these men soon lose self-respect, forget the teachings of religion which many of them learned in their youth, and become an easy prey to the scoffer and the one who indignantly denounces the conditions which bring them to their miserable state; while others are thriving on their toil. I often tried to make these men realize that there is something better for them in life than their present deplorable state; that they are responsible beings, having obli-



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gations to their Maker, but found, unless I was able to remove them from the baneful influences of the cheap lodging house and cheap saloon, all my talk was fruitless. It is a mistake to think that this class of men are hostile to religion. I was convinced that if someone would show a sympathetic interest in them, good results would be accomplished; that the roving disposition among the thousands of men who flock to our large cities during the fall and winter months might be corrected; that the influence of the cheap lodging house and cheap saloon might be offset by attractive surroundings, that by providing permanent positions for them, and relieving those in temporary distress, I would win their gratitude. I remembered the old saying, "A kind word never broke a tooth," and thought that kindness and civility would not be wasted, and experience has proved that I was not deceived.

Being acquainted with hundreds of these men, I knew that many an honest heart beat beneath their shabby clothes. Years of privation, hardship and neglect might have somewhat blunted their finer feelings; the world called them tramps and hobos, closed its doors in their faces; I wanted to see what attractive surroundings might do, and hence I started the hotel. I secured the second and third floors of a building at the northwest corner of 8th and Franklin avenues, St. Louis, Mo., which I immediately set about remodeling. There were those who had misgivings about the venture, even tried to dissuade me, but I had the unqualified endorsement of His Grace the Most Rev. Archbishop Glennon, and my own conviction that I could not fail. So on the 22nd of December, 1906, I opened the hotel and called it the Exile's Rest, with accommodations for 100 men. I was encouraged on the occasion by the presence of His Grace Archbishop Glennon, and many of the clergy, His Honor Mayor Wells of St. Louis, and hundreds of prominent citizens. I started our register the first day with 53 names; next day we had 100 and were compelled to turn away many each evening for want of room. I then began to look around for more commodious quarters. Fortunately, the old Shield's public school had been aban-

done, not being large enough to accommodate the children of the neighborhood. I offered to lease the building from the Board of Education. The offer was accepted and I immediately set about remodeling and furnishing it for our purpose.

The cost of doing this was over \$5,000. I had no money when I secured the lease. The press spoke of the work, and immediately donations began to come in so fast I had scarcely time to acknowledge them. I opened up for business with room for 400 men on May 6, 1907.

During the past two years I have accommodated between 15,000 and 20,000 men. To give accurate figures, I will submit a brief report of one year's work from April 1, 1907, to April 1, 1908:

Guests during the year.....	7,953
Number of free lodgings.....	8,056
Number of free meals in 6 months.....	2,150
Positions secured through free labor agency over	500
Placed in Catholic Hospitals.....	75
Deaths	19

Among those who died some had friends who arranged for their funerals. To the homeless and friendless we gave decent Christian burial. (Applause.)

Only one man was arrested from the hotel during the year, and he proved his innocence of the charge of theft preferred against him. (Laughter and applause.)

There has never been a fight or quarrel in the house. In the month of last December alone 4,428 slept on the floor of our recreation room after 400 beds were occupied. We have nearly \$5,000 deposited in bank for our guests. St. Patrick's Church is situated on block from the hotel. We expect all Catholic guests to attend Mass on Sunday and holidays of obligation.



We have a mission once a year, ending on March 17. Last year over 200 guests made the mission who had been absent from their duties from five to thirty years. One of the boys remarked, "The like of it was never seen since the conversion of Ireland by St. Patrick." (Laughter and applause.)

Our receipts during the year in nickels and dimes amounted to \$13,547.58. Our expenses were \$17,490.00; but these expenses included the remodeling of the hotel, which, as I have said before, cost over \$5,000.00, so, deducting this from the regular expense of maintenance, you see we conducted our hotel on a self-sustaining basis. This we consider the greatest advantage in the work, that when men are assisted and it is accomplished without making them the objects of charity, they retain their self-respect.

One other item and I am done. We give the following accommodations for a dime: Clean bed with comfort and linen, hot and cold bath, shower or plunge, shoe blacking and brushes, hair brush and comb, all the leading newspapers and magazines, towels, ventilated locker and key, piano and music in recreation room, stationery, and employment through labor agency, which is free.

The conditions to which I have made reference are not peculiar to the city in which I live. In fact, I know from the "men of the road" that there are other large centers where there are far more cheap lodging houses and far greater numbers who patronize them. That they may be brought under the influence of religion, and protected from the dangers which threaten them on every side, I think I have demonstrated.

The workingmen belong to us. Let us see to it that not one of them will be weaned away from their allegiance to the Church of God. With the little experience I have, I am convinced that the thousands who are homeless can be reached and kept only by the WORKINGMEN'S HOTEL. (Applause.)

Adjourned 12:05 P. M.



TUESDAY, NOVEMBER 17,

Afternoon Session

THE RT. REV. PETER J. MULDOON, D. D., Bishop of Rockford, Chairman of the Board of Auditors of The Catholic Church Extension Society, presiding.

(Session called to order at 2:15 P. M.)

BISHOP MULDOON: We will now open the afternoon session of the Congress with prayer by Bishop Northrop.

OPENING PRAYER.

THE RT. REV. HENRY P. NORTHROP, D. D.: In the name of the Father, and of the Son, and of the Holy Ghost. Amen. Our Father, Who art in Heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in Heaven.

THE CONGRESS: Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

BISHOP NORTHROP: Hail Mary, full of grace, the Lord is with thee. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

THE CONGRESS: Holy Mary, mother of God, pray for us sinners now and at the hour of our death. Amen.

BISHOP MULDOON: You all well know of the influence for good or evil of the press. Its influence for good will now



be explained to you by one who has long labored in the field of literature, Dr. McGinnis, of the Truth Society, and his subject will be "Truth Societies and Their Influence." I have the pleasure of introducing Dr. McGinnis, of Brooklyn, New York. (Applause.)

THE TRUTH SOCIETY AND ITS INFLUENCE.

Paper by

THE REV. WILLIAM F. MCGINNIS, D. D., Founder and President, International Catholic Truth Society, Brooklyn, N. Y.

It is extremely gratifying to know that, while the direct object of "Extension" is the upbuilding of the Church in the less-favored sections of the country, the Society has generously requested us to give to the members of this Congress information regarding a movement that is of missionary character, even though its field be largely in our congested cities and in well-populated states of the Union.

The limited time at our disposal does not permit us to enter into a history of the origin and development of the various Truth Societies which have existed with benefit to religion in the United States. Their efficiency, however, has been greatly diminished, their sphere of activity limited, by their isolated local character. This country of ours has now grown to be so big that it is expedient for us to do what we can to unify our forces, particularly those along intellectual lines. We are interested, deeply, earnestly interested in the welfare of the Church in every little hamlet throughout the United States, in our new possessions, in the Dominion of Canada; in fact, throughout the entire world. (Applause.) Nevertheless, a soul is equally precious in the eyes of God whether serving the Master in Chicago or New York, in the heart of the Rockies or on the great plains of the West, and it is



well for us to bear in mind that the losses to the Catholic faith are not confined to Arizona, the Carolinas and the Dakotas. Considering the strength of the Catholic population, its faith, its morality, its wealth, and the brains that are at its disposal, we must humbly confess that we are not bringing to bear upon this country the intellectual and moral influence that the Catholic Church has a right to exercise. (Applause.)

We may consider briefly the program of the International Catholic Truth Society in reference to two great agencies in the formation of the minds and hearts of the great American people,—the press and the public libraries.

Our daily press, which speaks with equal facility to obscure villages and to the great cities of our country, which brings forth morning and night its vast supply of news, ideas, editorials which tend slowly, perhaps, but surely, to mould the thought and influence the will of the country,—this great power is today decidedly, frankly, non-Catholic. I do not say "anti-Catholic." We ask no favors; nor do we beg for free advertising, but we do demand that the great Catholic Church, in her saving doctrines and in her marvelous activities, should be brought more prominently before the American public. (Applause.)

We cannot enter, at present, into a consideration of the causes of this non-Catholic attitude of the press, an attitude manifesting itself now in misrepresenting, again in ignoring things Catholic, but we may say that, with a few unfortunate exceptions, the press acts thus from other causes than religious bigotry. Our experience with the representative papers of the country has taught us that they are unwilling to defend a falsehood, even though it may have appeared in their columns, and that they will be willing to right a wrong.

Nevertheless, the fact remains that the Catholic Church is constantly being misrepresented in cable dispatches, domestic news items and editorial comment, and this has led the International Catholic Truth Society to seek a few reliable members in all for-



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eign lands from whom we may obtain the truth when the Church, her ministers or her children, are being held up to contempt in the foreign cable dispatches of the daily press. Many of you will recall that a few years ago the venerable Archbishop Fabre was portrayed as one of the chief looters of Chinese treasure in Pekin. This idea was given to millions of American readers, few of whom ever read the belated refutation. Shortly after the death of President McKinley there appeared in the dailies of all the cities of the United States and Canada a dispatch stating that the Pope had, in an address to some bishops and pilgrims from south Italy, expressed the hope that there would be inaugurated throughout the world a campaign against all *Jews* and anarchists. Papers of the highest standing carried not only the dispatch, but stinging editorial comment on Pope Leo, who thus made use of the "open grave" to advance Catholic interests! All of us knew that the Holy Father had never uttered such words, yet it was naturally impossible for any person in America to give authoritative denial. This incident led the Truth Society to write to Cardinal Rampolla, Secretary of State, asking that a person in the Vatican be designated to whom the Society might, in future, cable for authoritative denial or explanation in similar misrepresentations of the Holy Father and of the Church. His Eminence willingly granted our request, and this arrangement has been continued by His Eminence, Cardinal Merry del Val. The Secretary of State to His Holiness, Pius X, wrote from the Vatican, November 22, 1904, as follows:—"It is gratifying to learn of the success of the International Catholic Truth Society in upholding the honor of the Holy See. I have much pleasure in confirming the arrangement of His Eminence, Cardinal Rampolla, as to furnishing your Society with information, etc."

The systematic refutation of false statements concerning the Catholic Church is, then, one of the chief duties of the Truth Society, and with a membership of two or three thousand scholarly, zealous priests and laymen, and the headquarters of the Society



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acting as a clearing house, calumnies would not remain unanswered, misstatements of doctrine would be corrected, misrepresentations of bigoted or ignorant travelers would be exposed for the fair name of our holy mother, the Church, and for the benefit of a truth-and-justice-loving nation. A membership of three thousand persons, each one of whom would pay the annual dues of five dollars, would enable the International Catholic Truth Society to carry on effectively all its departments of activity. (Applause.)

We realize, moreover, that refutations and corrections, valuable though they be, are not sufficient. We want to carry the campaign a little further. We want to make of the press of this country a positive agency in the dissemination of Catholic ideas. We have begun a movement in this direction, and in order to insure its success I beg the co-operation of all the members of this Congress. We are now furnishing on the first and third Sundays of each month one column or a column and a half of positive Catholic matter to daily papers in over twenty-five cities of the United States and Canada. (Applause.) If the far-reaching value of this movement is appreciated by our own people there is no reason why this column and a half of matter might not appear in every city of the land. I might add that we make no claim to extraordinary merit in the "copy" that we supply gratis to the press, but the "Notes and Comments" appearing at regular intervals will give to the general public definite ideas about the Church and the work that she is performing in the world of today. These notes deal with such topics as the conversion of some distinguished scholar, the life work of a recently-deceased Catholic who was eminent in the domain of physical science, archaeological discoveries bearing upon Christian doctrine, important congresses abroad wherein is manifested Catholic activity in various kinds of progress, opinions of able Catholics on subjects which are of interest to the Church and which are topics of the hour, and now and then, the lives, the labors, the rewards of devoted priests and



sisters in far-away missionary lands. In looking over your daily newspapers you will seldom fail to see an account of the splendid work that the Protestant missionary is doing in China or Japan, in India or Syria, but how often have you caught sight of a paragraph telling of the heroism of our noble band of Catholic missionaries in the distant lands of the pagan? (Applause.) If our contributions continue to be acceptable to the press, and if the demands of our people prove that the new feature is appreciated, the "service" will become weekly, and it will bring light and sympathy for things Catholic to many millions of readers for whom today the great Catholic Church is an unknown, mysterious organization.

Another force, second only to the school and the press in shaping the thoughts of the nation, is the public library system of the United States. And to the public library we Catholics have been particularly indifferent. We have gone along, attending almost exclusively to our parish needs. Valuable, all-important though the parish is (and we reiterate it that upon the parish as a unit depends the success of every organization in God's Church), nevertheless, we say that these far-reaching public forces have too long been in the hands of those who are outside of the Catholic fold. (Applause.) Methinks it is enough for us Catholics to be obliged to support two distinct systems of schools—to support the great expensive public school system of the land, and, in addition, to draw, as it were, the heart's blood from our people in order to build and maintain our parochial schools, but I ask why, in the name of the God of truth, is the great Catholic Church excluded from the shelves of the public libraries of the United States? (Applause.) Yet, a careful examination into this particular matter has convinced us that there are not today a dozen large cities in the United States in the public libraries of which are to be found the standard works of Catholic authors. Needless to say, the smaller towns display even less interest in Catholic books and magazines. Permit me to add that



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the apathy of Catholics, of priest as of layman, is more largely responsible for this state of affairs than is the disposition of the library boards. Create a strong, legitimate demand for Catholic literature and the public libraries will meet the demand. I know that there are some among us who are inclined to belittle the influence of the public library, because of the predominance of fiction on the shelves. I admit that three-fourths of the patrons of public libraries ask only for books of fiction, but it is not unknown to you, Reverend Fathers, ladies and gentlemen, that the fiction of the present day is becoming a moulder of thought quite as effective as the philosophic essay or the historical treatise. Moreover, let us not forget that there is a strong minority of library patrons who come not in quest of the latest novel, but who wish to read and to study deeply. Among them are editors, writers, teachers, lecturers, lawyers, professors—men and women who have a large share in creating and guiding the thought of the country. Consequently, if these people do not find in the books in public libraries fair statements of the Catholic position in dogma, morals, history, philosophy and science, naturally the product from their own minds will be poisoned with hatred or with error. To give you an illustration: A few years ago in an address to a Council of the Knights of Columbus, I suggested that, though the field and the armor and weapons were not those of the Knight of the Middle Ages, perhaps the days of fighting had not yet passed by. I quoted to them, from histories of education in use today in high schools and normal schools, words that were horribly blasphemous and calumnious of the Catholic Church; and I said: "Gentlemen, Knights, it might surprise you to learn that this is the pabulum given to your own daughters. I don't say that it is, but form a committee, wake up; take an interest in these things. Find out if this is what is being taught in the high school and the normal school of your own city." (Applause.) The spirit of Knighthood was not dead in that Council, the subject was investigated, the book I had quoted



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from was the text-book of the class, and, after much discussion, it was removed from the curriculum of the school. Another history of education was recommended by the Truth Society, which, while not free from serious errors, was not permeated with anti-Catholic virus. Subsequent negotiations led to a meeting with the author of this work, a gentleman and a scholar. We pointed out in his text fourteen distinct misrepresentations and misstatements of things Catholic, and we gave the names of Catholic books that were classics on these subjects. He accepted corrections and added, "Father, I was perfectly honest in writing that work. I spend my life in the public library here and not one of the books you have mentioned have I ever come across." (Applause.)

There is scarcely a Catholic society in the country whose members may not be interested in this subject of Catholic literature, and it is chiefly through societies that the demand for such literature must be brought to the public libraries. We wish to emphasize the fact that the demand must be made in good faith—the books are called for at the library because the man wants to read them. The International Catholic Truth Society will supply general and special lists of books, and the Spiritual Director or any other competent officer or member will thus be enabled to designate appropriate works for individual members. From this widespread bona fide demand for Catholic works at public libraries three results will follow: The intellectual status of the members of our societies will be elevated, their work will be instrumental in placing these books within the reach of the great non-Catholic American public, who will thus have some opportunity to find out what the Church's doctrines and practices really are, and finally the increased circulation of such literature will be a well-deserved and much-needed stimulus to Catholic writers. (Applause.)

We are, however, living in a busy age and the opportunities for the reading of books are not grasped by the vast masses of



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our people. Yet it is of vital importance that the education of our boys and girls continue long years after they have passed beyond the influence of the school. Has it ever struck you that we are giving so little mental food to our people who are grown up? We are doing much for our children, but how about our men and women? We see them for a few moments Sunday morning. The Mass takes some time, the announcements a little more, and here we have five or ten minutes left in which to pour forth into the minds and hearts of this vast multitude of people the knowledge that is necessary to guide them in the right path—these people who are jostling shoulder to shoulder with indifferentists and atheists, with agnostics and with socialists of the most rampant type! What pabulum, what food, are we giving them to enable them to uphold the standard of Catholic truth and of Catholic ideals in their daily lives? (Applause.) To meet this need to some extent, the International Catholic Truth Society has become a depository of and a distributing agent for all the available pamphlets and brochures of writers of Truth Societies and of individuals in the English-speaking world. There is scarcely any subject upon which a Catholic, as such, may look for information in brief form which will not be found so treated in one or more pamphlets kept in stock at the headquarters of the Society in Brooklyn, N. Y. We are not enthusiastic over a careless wholesale distribution of tracts and pamphlets, but would strongly recommend the practice now followed by many pastors and officers in societies who, at stated times, give a discourse to the congregation or to the members and follow it up by distributing copies of a pamphlet dealing with the subject of the remarks. (Applause.)

In more immediate touch with the aims of the "Extension" movement, we have been endeavoring to be of some assistance to our brethren in the faith, and even to well-disposed non-Catholics living in those sections of the country where the sweet influences of priest and church are almost unknown. Thousands



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of these people seldom see the priest or, at most, but once or twice a year. While we are engaged in building churches and preparing priests many years will pass by and many of these people will be lost to the faith; consequently, the Truth Society obtains from the priests in such places the names and addresses of families to whom Catholic literature will be welcome and beneficial. These names in turn are sent by us to the subscribers to Catholic papers and magazines, with the request that after reading their weekly or monthly, they will remail it to a deserving family instead of confiding it to the waste-basket. We have received hundreds of letters, grateful, consoling letters, from priests, bishops and individual families, testifying to the good accomplished by this easy, inexpensive charitable practice. Bear in mind that the Catholic paper mailed to an isolated home in the distant mountains or on the lonely prairies will produce more good in preserving faith and in developing Christianity than it does in the more favored family of the original subscriber. (Applause.)

The headquarters of the International Catholic Truth Society is fast becoming a clearing-house for things Catholic in the intellectual order for the entire country. We desire, by virtue of the membership of the Society, which is scattered all over the land, to be in touch with able men who are willing and competent to deal with the issues that may be referred to us. We are perfectly conscious of the tremendous need that exists in the intellectual domain in America, and we realize that we have the brains within the Church to meet these various demands. Hitherto they have not been brought together. An article may appear in the local press, replete with studied misrepresentations of the Catholic position regarding some fact in biology or history, and the Church suffers accordingly because there is no person in the town qualified to make reply. Yet no one will question the existence of scholarly minds among priests and laymen whose complaint is that they are so situated that there is no incentive in



their immediate surroundings for intellectual work. The late Archbishop Elder of Cincinnati was pleased to declare that a work along these lines of the International Catholic Truth Society was absolutely essential to crown with success the labors of the Catholic University. A young priest, he said, may return home after making a special course, we will say, in medieval history. Naturally he will be assigned as assistant in a busy city parish, or he will be appointed pastor of a little country church. In either case, unless he be a man of really exceptional strength, ten or fifteen years later you would hardly know that he had ever been within the walls of the university. The character of his official duties in the big parish, or his humble surroundings in the village, have gradually caused him to lose interest in his special line of study, have finally made him a stranger to the writers of the day. Let such a man, filled with knowledge and zeal, put himself in touch with this Society and through it he will find ample opportunity to use the talents with which God has blessed him.

A few years ago the publisher of an encyclopedia in twelve volumes entered the office of the Truth Society and said: "We realize there are many misstatements and errors regarding things Catholic in this work, but we put the whole edition in your hands and will accept every correction you make and every addition which you wish to insert." (Applause.) And at that time we wrote to over twenty-five priests and we could find but four who were able and willing to assist us. So, likewise, one of the largest publishing houses of the United States, a house that supplies perhaps one-third of the text-books used in the public schools of America, asked that certain books might be examined and erroneous statements and unjust charges against the Church be corrected. They understood from us that these books would be put in the hands of men just as able, just as scholarly, just as conscientious as the authors, and we are happy to say that in practically every case these misrepresentations of the Church



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that otherwise would have gone into the minds of millions of children were courteously corrected by gentlemanly authors. (Applause.)

I have given you, Right Reverend Bishops, Reverend Fathers, ladies and gentlemen, an outline of the work which the International Catholic Truth Society has been doing, timidly and in a limited way, during the nine years of its existence—with your indorsement and hearty co-operation, we will labor more effectively in the future. We know perfectly well what the dangers are in some of our great universities. We know also what harm comes from intercourse with scholarly minds outside the Church. We realize how specious is their philosophy. And consequently how necessary it is for us to show, not by oratorical declamations, but by scholarly work, that the Catholic faith is in perfect harmony with every truth of science and with every legitimate aspiration of the human heart. It is quite as justifiable, methinks, to be interested sincerely, honorably, and honestly, in the young fellow studying medicine or law in our cities as it is in the Indian or the negro. (Applause.)

And the incentive, the great incentive, that we have in this work is the consciousness of divine truth. It is the knowledge that while this Church of Jesus Christ possesses all truth, thousands of minds today are being led farther and farther away from it because their eyes have not been opened to see the priceless treasures of divine wisdom that she offers to her children; they have not yet learned that the “new ideas” making for highest ideals have been for centuries the patrimony of the Catholic child, bequeathed to him by apostles and martyrs of the Church.

If the trained minds of our priests and laymen respond to the call, we may, through many channels, flood this glorious land of America with the Waters of Eternal Life. (Applause.)



CATECHISM IN THE CHURCHLESS MISSIONS.

Paper by

THE VERY REV. ALEXANDER BURROWES, S. J., President St. Ignatius College,
Chicago.

Right Reverend Chairman, Right Reverend Bishops, Reverend Clergy, Ladies and Gentlemen:

I am to speak upon catechism in the churchless missions.

You have crowded cities well supplied with churches; you have towns with few churches ministering to the needs of Catholics living three or four miles away; you have stations, as they are called, which the priest visits once a month, and you have districts sparsely peopled by Catholics who never see a priest from one end of the year to the other.

It is with the last class that this paper is supposed to deal, though what is said here may be applied to any district not often visited by the priest.

The problem is, how shall we keep alive the embers of faith that are still smouldering in this deserted portion of the Church? The Ordinary of the diocese finds that it is simply impossible to supply priests, because he has none to spare. Must he look on helplessly and allow this portion of his flock to lose the faith for want of some one to minister unto them? Because a priest cannot be sent, is all hope gone? Is there no means of partially supplying the want?

This is not the first time the question has been asked, and fortunately it is not unanswerable.

I shall speak of the method adopted by Jesuit missionaries, but I do not wish to imply that they are the only ones, or even the first, to employ these means. I am more familiar with their



history and hence find it easier to speak of them. It is well known that St. Francis Xavier evangelized whole nations in India and that even in Japan during his short stay he converted not a few to Christianity. The spread of the faith was lasting, not ephemeral; neither can its rapid diffusion be accounted for by calling it miraculous. If we read his life and letters we shall find that he employed means that were very natural. He tells us that he found it impossible to carry on the work by himself; so he selected the most intelligent neophytes he could find, instructed them thoroughly in the catechism and then sent them abroad to instruct others. Consequently, when he entered a new village of pagans he found that his work was comparatively easy, as the catechumens had been well instructed in the elements of the faith. No more striking instance could be asked of the efficacy of the work of these catechists than the astonishing discovery by French missionaries in Japan on March 17, 1865, that there were 1,300 Japanese Christians (applause) in one village near Nagasaki who, during two centuries, had preserved the faith without any of the ordinary aids of Christianity except the ministration of catechists. The children of these people had all been duly baptized and instructed. Their joy knew no bounds when they discovered that they were dealing with true missionaries from Rome. The French priests on their side were careful to examine the catechists most minutely in regard to their mode of baptism and the doctrine they taught and were delighted to ascertain that they were thoroughly orthodox. When the people found they could speak freely, they communicated to the missionaries the secret presence of other Christians in different parts of the country. We had another evidence of the skill and efficiency of well-trained catechists, some few years ago, when the Jesuit missionaries were expelled from Madagascar, and that so suddenly that it was impossible to provide for the future. After several years they were allowed to return, and, to their intense joy, found the people as devout and the churches as well cared for as at the time of their



departure. They had no hesitancy in ascribing this satisfactory state of things to the good work of the catechists. (Applause.) We find in a late publication of the French Marist Fathers that in Japan and other foreign missions they make use today of the services of 2,707 catechists with the most beneficial results.

Accordingly we are justified in asserting that the efficiency of lay catechists in preserving and even propagating the faith has passed beyond the experimental stage.

To come to our own country, it may be objected that we cannot draw a conclusive argument from what has been done in pagan countries. In the churchless missions of this country we have to deal with people who have come from more civilized portions of the world and who have been accustomed to the ministrations of priests and who are quite inclined to believe that only the priest has anything to do with religion. I grant that the cases are not exactly parallel, but they are sufficiently so to warrant the adoption of similar means.

I would recommend, therefore, that the Ordinary of the diocese appoint one or more priests to look after these churchless missions, not to say Mass once a month or even once in six months, but to see to the instruction and organization of competent catechists, who would be properly drilled in the administration of the sacrament of baptism and who before the people would be empowered to convene the faithful for public prayer and organize Sunday Schools. (Applause.) Even if nothing else were done than the instruction of the children in catechism a world of good would be accomplished; the faith would, at least, be preserved. St. Francis Xavier, as we read in his letters, made use of the children to keep the faith alive in the parents.

Moreover, the catechist would be a link binding the people to the Bishop. They would feel that they were not entirely forgotten and that at no distant day a priest would be sent. Alas! how many fall away in these churchless missions because there is no representative of the faith bold enough to speak for it—no one



who feels that he is authorized by competent authority to be its legitimate defender.

What a grand aid to the parish priest who comes for the first time to build a church, to find the children well instructed and the people already anxious to have a church! Half the work has been accomplished by the catechist! I am aware that it may be said that the priest, even in the most favorable circumstances, finds it difficult to secure competent catechists for his Sunday Schools in the large cities. This, however, is not a statement that is entirely true. I know of some pastors that have a large number of lay people, men and women, anxious to co-operate in this good work. (Applause.) Moreover, if a fervent layman found himself in a district where the faith was in need of help, he would not be of the ordinary Catholic type if he did not feel himself impelled to do something for its preservation.

If the laymen were called on oftener to join in this grand work, the spread of the faith, its preservation, the salvation of souls, they would come forward in greater numbers. They have abundant opportunities in the churchless missions of our country, and I have no doubt that, if the matter were properly presented to them, they would respond generously, not by the giving of money only, but by doing what is more laudable—donating their personal services in teaching catechism. (Applause.)



THE MEMORIAL IDEA.

Address by

MR. A. A. HIRST, LL. D., Philadelphia, Pa.

Right Reverend Bishops, Reverend Fathers, Ladies and Gentlemen:

I thank the Right Reverend Bishop for the kind manner in which he has introduced me to your attention and I feel that I would be derelict if I did not associate with myself, in that idea of which he has spoken—the memorial chapel idea—one who has been my companion in life for nearly twenty-five years and who shared with me in that plan, and who is the mother of those children who have gone before us.

I feel in a certain sense the responsibility of an opportunity of this kind. I feel, too, that what I am going to say may leave a lasting impress upon some of my hearers. I am pleading for a change in methods. Every year the Catholics of this country are expending vast amounts in the building of tombs and memorials to their beloved dead. All this is the result of the noblest emotions of the human race. Devotion to the dead is a Christian as well as a natural virtue. I am not finding fault with the sentiments; I am finding fault with our methods of expressing those sentiments.

My reasons are as follows: It is more than forty years since I made my first journey to the West. I served the first mass ever offered up in Salt Lake City. (Applause.) It was in a little room, and I suppose the little handful gathered together on that occasion never dreamed of the great future before the Church in the then unsettled West. I realized then that the great need of that vast territory was churches and priests. The territory was there. The people were bound to come. If the Church could only keep pace with the growth of that territory, its future would be assured. We who are here present know



what a task it was to keep pace with that growth. We know, too, that during those forty years hundreds, aye, I believe thousands, of our people have been lost to the faith merely for the lack of facilities. They settled in places into which a priest never came. Without church or priest, they drifted away, and we find fine old Catholic names, but the possessors of those names are now no longer Catholic.

Then, again, there were many communities to which a priest came occasionally, but the occasional visit served only to keep the more zealous true to the faith. The careless and the indifferent inevitably fell away. Those who valued their religion more than anything else moved away from such localities; or, aided by men and women imbued with similar zeal, they erected the pioneer churches of the great West.

We can lay it down as a general principle that wherever a Catholic church was planted a majority of the Catholics settled in the community were saved to the faith. Where there was no church erected a majority of them fell away.

I am speaking of matters with which nearly every one present is familiar. Many of you have traveled through the West and down through the South, and you have sometimes noted the difficulty encountered in finding a place to hear Mass on Sunday. It is better now than it used to be. All along the great trans-continental lines churches are springing up, but there are thousands of towns, villages and rural communities without the necessary facilities of Divine worship.

The non-Catholics have built everywhere. Their extension societies have been in the field for almost half a century. They have aided the weak communities in the work of building churches, and they have helped at the same time to support the clergyman who ministered in such places. The result of this missionary work has evidently justified the sacrifices made.

A leading Congregational divine has made the statement that most of the denomination's gain can be traced to its Home Mis-



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sions. Every little church established in a new community represents a certain number of converts. Up to January 1 of last year the Methodists had built over sixteen thousand of these little mission churches in various parts of the United States, and the number of new adherents gained through these churches represents to a large extent the gain of the denomination taken as a whole.

Some ten years ago a gentleman with whom I am well acquainted built, or, rather, helped to build, a little mission church in Western Nebraska. He built it as a memorial to two children whom God had taken out of the world in the years of their innocence. He and his wife had some difficulty in settling upon the kind of monument they intended raising to those children. An article written by a Western priest furnished the inspiration. They determined the monument should assume the form of a little Western church. The locality chosen seemed in the beginning to offer very little hope. The people were principally fallen-away Bohemians, but they were progressive enough to desire a church, if only from a business standpoint. The church was built, and the results were more than gratifying. The whole community, with very few exceptions, returned to the practice of their religion, and the little monument has now grown into a thriving parish church with a resident priest. (Applause.) This little monument has inspired similar monuments raised under the auspices of the Catholic Church Extension Society, and the results in every instance have been deeply gratifying.

I read not long since in a paper of a wealthy Catholic woman in the city of New York who was building a one hundred thousand dollar mausoleum in Calvary Cemetery to the memory of her deceased husband. This good woman was evidently determined that succeeding generations should know that some great man had passed away and left behind him a memorial that would be as enduring as the pyramids of Egypt. I thought within myself as I read this article how much more good this lady might have done by building a hundred little churches in churchless



communities (applause), in places where the children of the coming generations would rise up to bless his memory. Here would be a hundred monuments to which she could point with pride, and monuments, too, which would be actually and effectually doing God's work when the magnificent tomb in Calvary Cemetery would have ceased even to be an object of curiosity to the beholders.

People die continually, and their monuments are being built every day. It consoles all of us to know that those we leave behind will in some way perpetuate our memories. I do not think any earnest Christian, and sincere Catholic, could desire a nobler monument than a little mission church erected somewhere, into which the spiritually destitute could be gathered, before whose altar the priest will offer up the Holy Sacrifice of the Mass, within whose walls the children will be gathered together to receive the Living Word of Divine Truth. (Applause.)

I read an article not long ago of a little Western town, the Catholics of which had been without a church for more than twenty-five years. The majority of them had fallen away. There is a new generation every ten years. Put ten years on to the head of a boy, and the boy becomes a man. The children, growing up without instruction, were invited to the non-Catholic Sunday schools. All possible inducements were held out. A mother yielded to the solicitations, and the first step was taken. Slowly but surely they were weaned away. That is what took place in that little town, and this is what has taken place in hundreds of other towns similarly situated. A priest visited the place and made up his mind that there was enough faith left to start a church. After many difficulties the church became a reality. He began with twelve families. On the day of the church's dedication more than thirty-five families came forward and declared themselves to be desirous of living up to the faith of their fathers.

The story of this church is the story of hundreds of other churches. The little cross-crowned steeple is the means of iden-



tifying the people with the church. The priest may not come often; he may say Mass there once a month, or once every two months, or once every six months; but the church itself is an everlasting memorial to the faith that has lasted through the centuries. (Applause.) It reminds them of what they have been and what they ought to be, and in this way helps to keep them steadfast.

There was a beautiful little story told in "Extension" not long ago of a little girl who went home to her widowed mother and asked her to build a little church as a monument to her deceased father. That monument was built right here in the State of Illinois. I hope the lady will pardon me for making her name public. The donor was Mrs. Anna Shortall, and I am sure her example will inspire others to do likewise. (Applause.) Mother and child were present when the little church was dedicated. If the husband and father could speak, do you not believe that he would approve of such a memorial?

And so, too, I feel, gentlemen, that if our Catholic dead the world over could speak and give utterance to their sentiments, much of the money now being spent for silent marble and voiceless granite would be devoted to missionary and charitable purposes. I believe this monument idea will be productive of a vast amount of good. Let us build monuments and memorials to our dead, but let them be living, practical, beneficent memorials. The little church erected in this spirit will bless the community in which it is erected. It will stand for the faith of Christ. It will stand for the great truths for which the martyrs died. It will keep the spark of faith alive in the hearts of those who would otherwise become perverts and apostates. It is in itself a great charity to the dead. It is a spiritual alms-deed done in their behalf; at the same time, it is a charity which perpetuates itself. Countless generations yet unborn will rise up and bless the memory of him or her whose monument is the little mission Catholic church. I thank you. (Applause.)



Mass Meeting

Wednesday Evening, November 18,

VERY REV. FRANCIS C. KELLEY, D. D., LL. D., President
of The Catholic Church Extension Society, presiding.

(Meeting called to order at 8:10 P. M.)

DR. KELLEY: Your Grace, Most Reverend, Right Reverend and Reverend Fathers, Ladies and Gentlemen:

I have just been informed that there are fifteen thousand people outside the hall, and there surely are a few inside. (Laughter and applause.) The fifteen thousand people out of the hall need a few more police to keep them from trying to get in. A story is told that in England, at Oxford, on one occasion a great non-Catholic missionary meeting was being held. Somehow there were certain persons in the audience who did not like the proceedings and they mentioned their dissatisfaction loudly. By and by the missionary meeting became somewhat of a riot, and over the din the Chairman shouted out: "Have patience, brethren, the Lord God of Hosts is with us; I have sent for six more policemen." (Laughter and applause.) So, I suppose, ladies and gentlemen, that story is applicable tonight, since I understand that the committee has sent for fifty more police.

I have been worrying a good deal about the three-minute speech with which I should start this meeting, but the more I worried the more certain I was that I could not do justice to anything in three minutes. So I made up my mind that my



speech would consist of a story, or rather a parable, which I would apply to this occasion.

The parable is, that on one occasion a great lord planted a seed beside a stream and left to his servants the care of it. The servants were careful indeed to tend the little shoot when it sprang above the ground. They watered it, nourished it in every possible way, even to clipping the vegetation which surrounded it, that its strength might not be impaired. By and by the little shoot became a tree, and after a while the servants understood that their Master had planted this tree in order that they might have shade when they rested from their labors. They very carefully tended the tree when it grew up until its branches extended out, and soon they fell in love with the shade. They cultivated this tree so much that at last the branches began to turn down and the tree looked somewhat like a tent. And the servants went to the shade as often as they could, kept on cultivating the tree and forgot all about the distant portions of the field which called also for their tending. Everything near the convenient tree was allowed to grow and prosper, but that which was too far away was somewhat neglected. At last the servants had even the fields cut off from their vision by the peculiar growth of the branches of the tree whenever they sought the shade. Then someone came and laid an axe to the branches and cut them down, and the chips fell upon the sleepers and awoke them. In indignation they objected to the work of the axe and to the cutter, but when they looked up and saw the neglected fields they were ashamed. They went out to them and, behold, the fields blossomed and bloomed under their labors!

Tonight, ladies and gentlemen, we close the first Ameri-



can Catholic Missionary Congress, and chips have been falling all through it. You cannot cut down the obstructing branches without some chips, at least.

There is one note in particular which we tried to strike in this Congress, and it was a note of peace and kindly sentiment toward all. If at times our separated brethren were mentioned, it was only because we could not avoid it. But our separated brethren must remember that if chips fell on them, harder ones and bigger ones fell on ourselves. We have not been afraid in this Congress to face conditions, because we knew we had to face them.

Tonight we close the Missionary Congress, and I know that we close it under splendid auspices. It has been a real awakening, not only for Chicago, but an awakening for almost every city in the United States where our people are found. Reports have come to us tonight from New York, from Detroit, from New Orleans, from Cincinnati, even far, far west to the Rockies, that the daily papers all over the country have been laying special emphasis on the work of this Missionary Congress. (Applause.) So others have heard our voices. You who have joined in the deliberations deserve all thanks, and we ask you to continue the good work that you have done by going out and saying the right word for Catholic missions in America. Let us wake up. Let us wake up and see the distant fields, and they will blossom under our labor.

It is a great pleasure tonight to introduce to you as the first speaker, a Bishop who is really, really missionary. He comes from a missionary diocese, and from Chicago he goes back to missionary labors. Let me present the eloquent Chief



Pastor of Wheeling, West Virginia, Bishop Donahue. (Applause.)

THE POSSIBILITIES OF THE FUTURE.

Address by

THE RT. REV. PATRICK JAMES DONAHUE, Bishop of Wheeling, W. Va.

May it please Your Grace, Most Reverend and Right Reverend Bishops, Very Reverend and Reverend Fathers, and Delegates, Ladies and Gentlemen, to this Conference:

I feel that I deserve—and I know that I have this evening—your sincere sympathy. I am not The Most Reverend William H. O'Connell of Boston, Massachusetts. (Laughter and applause.) I come from a little mountain See. The Most Rev. William H. O'Connell of the great Archdiocese of Boston has found it impossible to be present at this great Congress. Instead he has sent his check for one thousand dollars (applause) as an earnest of his keen interest in this admirable work. Since I was not able to send a check myself (laughter and applause), I thought I had better come in person. (Laughter and applause.)

I feel very much like the man who, at a few moments' notice, was impressed to play Romeo in the great drama of love and passion. You who are theatre-goers know that there is a great balcony scene there. She looks down lovingly (laughter), yearningly (laughter), and she says, "Romeo (laughter), Romeo, wherefore art thou, Romeo?" (laughter). And he said, "I'm playing the part because the leading man missed connections at Kalamazoo." (Laughter and applause.)

I had a great, a severe, and a long-persisting temptation this afternoon. (Laughter.) I said Boston, Massachusetts, is to Wheeling, Virginia, as about one thousand to one. (Laughter.) And yet I will be generous and give good



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measure. (Laughter.) I will deposit \$1.75 collateral and fade. (Laughter and applause.) But, since I am here, permit me to say that I am glad I am here. It is not, and never has been, in the nature of a man of my race to run. (Laughter and applause.) Of course, there are exceptions to every rule. (Laughter and applause.) I heard of one Irishman who ran in the late unpleasantness at Bull Run. Asked why he ran in that shameful way, he said, "Faith, I ran because those that didn't run are there yet." (Laughter and applause.)

The First Catholic Missionary Congress is almost a thing of the past, but the Missionary Movement itself and what it stands for is very much a thing of the future. (Great applause.)

Begun, as was most meet and fitting, by the offering of the Immaculate Lamb of God in yonder Cathedral, its deliberations have been continued in this great hall, dedicated to martial exercises of a material nature, but during these days devoted to the formulating of the campaign in a great war, not of a material nature, but against the principalities and the powers of darkness and against the spirits in the high places. Plans have been laid, the strength of the enemy carefully estimated, the weak points in our own fortifications and in our personal armor have been examined, and from henceforth, from this night, the word of command is given, "Forward, advance!" (Applause.)

It was begun in this hall most fittingly and auspiciously. Round about us here were thronged threescore Prelates who have the solicitude of all the churches in their respective jurisdictions. It was led by your Most Reverend and honored Archbishop, the incumbent of this great See of Chicago (applause), this great city by the lake, this home and refuge of so many thousands of the poor and oppressed from other lands. And, standing beside him, with words of encouragement and cheer upon his lips, and with uplifted hand in benediction upon all the efforts here and in the future to be made,



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the Apostolic Delegate gave us all, Archbishops, Bishops, priests, delegates and laymen, the blessing of the Sovereign Pontiff Pius X. (Applause.)

What a sublime spectacle has it not been for these last few days! How it has stirred the pulses and moved the hearts of men and women of faith! Here, upon this platform, stood the personal representative of His Holiness, and our thoughts, our instinct of faith, go across the Atlantic to that white-robed Father of all Christendom, blessing and encouraging us by his special rescript, and on from him, back and back we scan in mental vision that long line of two hundred and sixty-four Pontiffs up to the Blessed Peter himself, to whom Christ, the Son of the Living God, said, "Thou art Peter and upon this Rock I will build My Church: and the Gates of Hell shall not prevail against it." (Applause.) "As the Father hath sent Me, so I send you." "Go, teach all nations!" What comfort and strength that here, a day or two ago, and even still, we have among us the personal representative of the Vicar of Jesus Christ, in his turn the two hundred and sixty-fourth successor of Blessed Peter, the last representative of that long line of philosophers and theologians and art-patrons and cathedral builders and lawgivers and saints and martyrs, that long line of Sovereign Pontiffs compared with which the proudest royal dynasty of this world is but as of yesterday! (Applause.) What an astounding miracle it is to see that, in the crash of empires, the cataclysm of the nations, the upgrowth and the dwindling of all man's work, the rise and the decaying of civilization, in persecution from without and schism from within, there is always a man sitting upon the Fisherman's Throne giving laws in the Name of Jesus Christ Himself! (Applause.) It is not so much, dearly beloved brethren, a miracle as the fulfillment of a prophecy. "Go, teach all nations," He said, "and behold I am with you all ways, even to the consummation of the world."

And so on and on up this line of two hundred and sixty-



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four, a large percentage of them canonized saints, and all men of wonderful powers; we go to Christ, and that Christ Himself says, "As the Father hath sent Me, so also I send you." And thus we establish the line of continuity between the humblest delegate in all this assemblage and the almighty will of the Almighty Father of Heaven and of earth!

This Congress is closing this evening. It is the first, but it will not be the last. (Applause.) This place, devoted to martial exercises of a material warfare has, in these last few days, received a hallowing and consecration which evermore shall cling to it, and Bishops yet unconsecrated, yea Bishops yet unborn, and armies of priests, in the good time to come, and your children's children, and their children's children unto many and many a generation, will point to this spot in Chicago, the great metropolis of this great Northwest, point with exultation to it as their greatest treasure, because in the Year of Grace 1908, upon this spot and in that crumbling and ruined building, was held the first meeting of the American Catholic Missionary Congress! (Great applause.)

Do you think those who built the pyramids ever dreamed of the centuries they would last, the wonder and admiration of all the peoples of the earth? Why not? Because they were too close to the erection and they formed a part thereof. They had no perspective. They could not stand outside the moving procession then. And so it is with the humblest of us here this evening; we fail to conceive of and to appreciate properly the magnitude of the things that have been discussed in this building in the last three days. And so I say, may God bless this first attempt at a Catholic Missionary Congress, and may it be but the forerunner of hundreds and hundreds of other annual congresses in that great time when to our faith shall be the victory and Christ shall reign undisputedly from ocean to ocean and from Canada to the Gulf! (Applause.)

We have listened, my friends, to a recital of nearly all the needs and woes of poor humanity. We have heard of the mil-



lions and millions of heathen sitting in darkness and in the shadow of death, and we have ascertained, perhaps for the first time, that we, who profess the faith of Christ, are after all but a minority fraction of all living and breathing humanity. We have heard through able advocates the cry of the pagan child, begging for its life, for its liberty and for the pursuit of happiness. We have heard the demand from fair Canada, across our border, for missionary colleges for the great Northwest. We have heard one pleading for those shut out from the world, the deaf and the dumb, unable to speak the love they feel for those they love, unable to hear those protestations from those who would reciprocally make them. We have heard of the poor neglected Indian who, even in common with white men, has suffered so tremendously in the last ten or fifteen years from that species of oppression known as "graft." We have heard the accounts of the labors and the needs of the Apostolate Fathers preaching to the non-Catholics in these United States. And, oh, how every missionary and Bishop could add supplement after supplement of fact to these appeals. Oh, how many a Bishop, especially from the South and possibly from the far West, could tell you what dense ignorance and darkness still reign in those regions! Why, some of them are voting for Andrew Jackson still. (Laughter and applause.)

I heard of a Boston man who went to an old lady sitting in front of her mountain log-cabin looking out upon one of those magnificent sunsets, which is about the only thing they enjoy in those regions, and placidly smoking her pipe. And he said: "My friend, have you any Presbyterians here?" She went back to the little lean-to and brought out some coon skins and catamount skins and bear skins and wolf skins, and she spread them out and said: "Pardner, look 'em over and see if they're what you're arter." (Laughter and applause.)

I had occasion myself to attempt a refutation of the slanders and calumnies of Maria Monk. Standing beneath a great



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elm tree with my auditors sitting on the grass round about me, I said to them: "The best proof that Maria Monk was an impostor is that contained in Appleton's Encyclopedia, published in Boston, and not under the auspices of any Catholic whatsoever; and if you look in the pages of Appleton's Encyclopedia you will find Maria Monk set down as the greatest fraud of the nineteenth century." I heard afterwards that, as they rode home along the ridges and over the shoulders of the mountains, some of them fell into a brown study, and they said: "About this here encyclopedia—what kind of a thing is it and how many wheels does the consarned thing travel on?" (Laughter and applause.)

We have heard in these few days the call, not indeed articulated by them, but by those that love them, of the black man in the South, in the bayous and in the woods and in the slums of the congested cities. We have heard the rights of the red man presented also, and one was here, filed as an exhibit by His Grace, Monsignor Pitaval, who knows very well what he is about. (Laughter.) And as he sat there in that chair gazing over the sea of faces, with that melancholy cast of countenance and the high cheek bones, I said to myself: "He represents poor suffering humanity come here in person to demand redress and mercy from all the wrongs inflicted upon his race." (Applause.)

Wherever there is sorrow, wherever there is darkness, wherever the people are prone to sin and error, the plea has been raised for them before this tribunal, and, oh, my friends, deeply, piercingly, have those pleas and those arrays of facts sunk down into our hearts and consciences, and during these days there have been thousands of high resolves to devote ourselves, our means and our efforts, to the cause of suffering humanity. (Applause.) We have begun to understand in our own dim and imperfect way what the Sacred Heart of Jesus, that heart divine as well as human, felt when He looked over the crowd in the desert, or rather by the Sea of Galilee, the



hungry crowd, not only hungry in body but hungry in soul, not only ailing in their members but ailing in spirit also. He looked out and he said: "I have compassion upon the multitude." A century and more before Christ came a buskined actor stood upon a stage and gazed, as I am gazing now, over a sea of faces, but ranged in their tens of thousands tier upon tier, up to the very dome itself, and there he gave forth to those assembled multitudes the words placed upon his lips by the poet Terence: "Homo sum, humani nihil a me alienum puto"—"I am a man and there is naught that touches man that is not my concern." An instant's pause and an electric shock lit up all those tens of thousands of faces, and that vast throng sprang to its feet as though to go forth and meet the nobility, the beauty of that high thought! And you in these last few days—not so demonstrative indeed because you are of a colder clime and of a more phlegmatic temperament—you have not risen up and applauded and shouted as that crowd in the theater; but I know that you have highly resolved that henceforth you will take this work of the Catholic Missionary Societies to your heart and that you, too, will feel a thrill of sympathy for all these wants of humanity, whether among the white or among the black, or among the red, or among the yellow across the wide Pacific, where our latest acquired brothers cry for help.

I am neither a prophet, nor the son of a prophet, but I take the privilege of one with some imagination and some ability to forecast the future from the present. I have no mission to proclaim the things that are to be, but closing my eyes, I see this fair land a half a century—or, at most, a century—hence a Catholic country, practically speaking (applause), and in the winter nights, through the fog and the mist, and the snow, from the Atlantic to the Pacific, and from North to South, I hear one Angelus bell speaking unto the other and calling the millions to prayer. (Applause.) And over those plains and across the mountains, that now only know for inhabitants the



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coyote and the wolf, I see a vast chain of Catholic Churches girt about by homes of purity and peace. I hear the tinkling of the bell at the sacred moment of Consecration, and all over the land I behold on Corpus Christi and in Mary's sweet month the white-robed children wending their way along the green and pleasant paths, wending their way and singing their songs in flower-like sweetness of feature and purity of heart, lifting up their souls to that God Who made them and Whose grace is showered upon them. (Applause.)

I see, ladies and gentlemen, in the year 1958 at the latest—I put it thus far forward so as not to indulge any personal expectations myself (laughter)—I behold here, not threescore Bishops, but three hundred robed Prelates, attending the fiftieth American Catholic Missionary Congress. (Applause.) I not only see Bishops and Archbishops, but I see members of the Sacred College to the number of four or five (applause) clothed with the sacred purple.

I see Christ living, Christ ruling, Christ reigning and Christ loved throughout all this broad land! I see the wane and the extinction of all the fads in religion and the ever-changing philosophies. I feel certain that by that time our friends, the Socialists, will have had quite a large number of lucid intervals. (Applause.) They have proved that some sense is returning to them by the fact that the numbers at the last election of 1908 were far less than the election of 1904. (Laughter and applause.)

And I hope that in the end, in the good days to be, that the Standard of the Cross will be raised in every school, at every crossway, upon every mountain top, and that the truth will sink deep down into men's hearts, the truth spoken of by our Divine Lord Himself: "You shall know the truth and the truth shall make you free." (Applause.)

Is there any blur in the vision? Is there anything in all that long vista of the years appearing like a note of interroga-



tion? Alas, yes; alas, yes. What is it? I answer "apathy of Catholics."

What is "apathy"? Well, derivatively speaking, it is "a lack of suffering or of feeling." I believe, "a lack of interest in those engaged in struggle or who are in distress." We know what sympathy is, and apathy is pretty much its opposite. It is a kind of non-committal, negative, non-caring witnessing of a struggle of various forces.

That, ladies and gentlemen, in my humble estimation, is the great danger ahead for the Catholic Church in America.

Do we need more cathedrals? Not very urgently. Do we need more universities? Well, perhaps one of them will do for half a century yet. Do we need any of those other appliances and equipments which mark the fully-developed Catholic country and community? I answer "No."

What, then, do we need? We need earnest men and women who are enthusiastic in the cause of Christ and His Holy Faith. (Applause.)

I was saying my Holy Mass this morning and I read there of the Temple of God raised by the living stones of willing hearts, hearts given to enthusiasm and sacrifice; not a temple of free-stone or Cleveland stone or marble, but the living, breathing Temple of God.

We know what apathy is. Sometimes we are the victims of it. (Laughter.) Nothing hurts more than to be ourselves engaged in some fierce struggle and to see our alleged friends looking on unconcerned.

The last instance of apathy that I heard of—it may not be new to you, but still I will tell about it—was away in the backwoods (I won't mention the state) of the great Appalachian range. A mountaineer had administered a severe castigation to his wife for some dereliction of domestic duty. (Laughter.) And she went to the well some two hundred yards away—to the spring-house, as they call it—and returned with her bucket of water. She was afterward telling



her nearest neighbor, ten miles away, about the sight she then beheld—her husband, who had recently whipped her, engaged in a mortal struggle with a big black bear. And the neighbor ten miles off said: "Sal, how did you feel when you seed them wrastlin' up and down that away?" And she said: "Maria, my back smarted so I didn't give a continental which whipped." (Laughter and applause.)

Alas, this apathy! It is the one great danger looming ahead to be dreaded. We are so softened and so blinded by prosperity, so engrossed by the pursuit of wealth and position, that we look upon our Holy Mother Church engaged in mortal combat with the foe, and we stand with folded arms regardless of and apathetic as to the result.

Have you read the fifth chapter of the Book of Judges? The things there narrated happened about three thousand years ago. The Chanaanites were persecuting and carrying war and bloodshed and devastation and ravage of every description into the very heart of the Tribes of Israel, and about that time they gathered together all their forces under Sisara, the great general, and they swooped down upon those tribes, and Issachar for a time bore the awful brunt of battle. In their terror and distress they sent word to the other tribes to come to their relief, to bring up reinforcements; and Dan and Galaad and Aser refused to pay any attention to the call. And there was a little district there, possibly enfolded in the bosom of the hills or perched upon some high crag, called Meroz; and Meroz, too, although constituting a part of that same aggregation of tribes, paid no attention to that awful call of their distress. The main engagement took place on the left bank of the brook of Cison, and terror struck all the army of Sisara and Samgar and all the chieftains, and they fled and were repulsed with great slaughter, and, as the Scripture says, the torrent of Cison was drugged and choked with the corpses of the slain. And Sisara fled headlong and he went to the tent of Jahel and she, the Jewess, received him with apparent



hospitality, and when he laid himself down to rest this Jahel took a nail and a hammer, felt of his temples, where the place was soft, and she drove that nail through the warrior's head and fastened him to the ground, "and so, passing from deep sleep to death, he fainted away and died." Then follows one of the sublimest of canticles, reciting the doughty deeds of all the other tribes; and then the verse: "Curse ye the land of Meroz, said the angel of the Lord: curse the inhabitants thereof, because they came not to the help of the Lord, to help his most valiant men." Although its location cannot be determined, accursed Meroz stands through the ages for that man and that woman and that group and that community of men and women who can witness a great struggle, a great cause, hanging in the balance and fold their hands and give no sign until they come to offer congratulations upon the victory. (Applause.) If, in the Catholic Church, we could wipe out all the places that should be aptly named "Meroz," if we could fire every Catholic heart with some of that fire which our Lord says He came down upon earth to enkindle, and His great desire was that it should be enkindled and grow more and more and greater and greater: ah, then, dear friends, I would have no misgiving and no doubt but that the vision which I have attempted feebly to describe would grow more and more in breadth and beauty until earth would be heaven and Jesus Christ would reign triumphant in every heart!

Why are we so lagging? Why are we so apathetic? Why do we see the fight which we have had described in various parts of these United States during the last three days, here upon this platform, go on in various parts of the United States, and yet feel no fire of that Divine Love, no movement of that great pity which should make us Christlike, in conforming to that love and compassion and pity of the Sacred Heart itself? Why should we not go forth to battle? Why should we not fight as earnestly as those others whose missionary efforts have been laid before us by way of contrast and warning?



Why, I ask again, should we waver and be indifferent in this cause? Is there any doubt in anyone's mind here present of the excellence, the glory, the Christlike nature of this work upon which we are asked to enter? Is there any possibility of a mistake in spreading the kingdom of Christ? In the lifetime of some of us, and across the Atlantic, a great war waged between England and France and Italy and Sardinia on one side and the great power of the Russian Bear on the other, and one day in 1856, at Balaklava "The Light Brigade" was drawn up in array, and there were cannon in front of them, cannon to the right of them, cannon to left of them, cannon all round them. Yet the order came to charge for the guns.

"Forward the Light Brigade!
Was there a man dismay'd?
Not, though the soldiers knew
Someone had blundered.
Theirs not to reason why,
Theirs not to make reply,
Theirs but to do and die;
Into the Jaws of Death,
Into the mouth of hell
Rode the Six Hundred."

A magnificent example for all time of the sovereign power of discipline, even when their advance was a blunder, a mistake, and every soldier in that Light Brigade knew it. (Applause.)

But from tonight, Ladies and Gentlemen, Most Reverend, Right Reverend, Reverend Fathers and Delegates of this Convention, an order has gone forth to us, and will go from this night, "Forward the Light Brigade!" And we know when we charge, even to our death, that no one has blundered (applause), for the order was given and is a standing mandate for these nineteen centuries down, to go forth and capture



the fortresses of infidelity and error and sin, and to teach all nations the faith of Jesus Christ. Another difference between that Charge of the Light Brigade and the charge which we are ordered to make is that our Lord and Saviour, Jesus Christ, the great captain of our souls, leads the charge Himself, and all we need to look upon are the blood-stained foot-prints of Calvary to know that He has led us on!

Yes, my friends, from tonight we are ordered to advance. No fallible man gives the signal, but He who is the uncreated wisdom of the Father, He in Whom there is no error or mutation, or shadow of change, Jesus Christ, the same yesterday, today and forever, Whose arm in this twentieth century is not shortened any more than it was in the great ages of Faith, when His representatives sent a Saint Patrick to Ireland, a Boniface to Germany, a Martin of Tours to France, a Cyril and Methodius to the Slavonic tribes, a St. Francis Xavier to China and armies of missionaries to the uttermost ends of the earth.

We do not so much need money as men and women. (Applause.) We do not, as I have said, so much need material temples of marble or of granite as we do the living temples of the Holy Ghost, the souls of earnest and self-sacrificing missionaries. We need thousands and thousands more of sisters in these United States. I am not asking from this Catholic Missionary Congress any money whatsoever and do not intend to ask, but, oh, if there are in this City of Chicago, or anywhere in the Northwest, any men or women who are willing to consecrate themselves to missionary work, in God's name come down with me and do the work of the Lord amongst those mountains! (Applause). It is a good thing to give money because money, even in spiritual warfare, may be termed "the sinews of war." It is a good thing to put ourselves to trouble and inconvenience, because that implies sacrifice of a more intimate nature; but the highest form of



sacrifice is to give and to consecrate ourselves forever, body and soul and our entire being, to the love and service of Jesus Christ and to work even unto death in His holy service. (Applause.)

There was a time when Catholic mothers in other lands—and I believe in this land as well—prayed morning and night that if Almighty God should bless them with offspring, it might be His holy will that there should be one priest at least in that family standing at the altar, or one young, fair flower of the family to give her virginity in consecration to the work of Jesus Christ. It was an honor and a pride to every Catholic family in the old lands to number at least one priest among them. But, alas, I fear that the spirit of faith is not now quite so fresh or strong. Otherwise, the wail would not go up from this platform and continue throughout these United States, that there are not priests enough in this Republic to save the men in the lonely forests and upon the wild mountains from dying without the Sacraments, not one priest in hundreds and hundreds of miles to whisper in their ear the sweet names of Jesus and Mary, not one priest to extend to them even conditional absolution, but they die in scores and scores, and hundreds, and I might almost dare to say "thousands," die like dogs as far as any exterior spiritual assistance is concerned. You of this great city, with this great mingling of races, this great epitome of the Church of God, where all the tribes and all the tongues and all the peoples have gathered together under the aegis of liberty and of the standard of this Republic, are you going to give up the things of God and the Holy Faith? Are you going to take thought for yourselves alone? Are we to be so unmindful of the rest of our less favored brethren that we are unwilling to extend to them the hand of sympathy and practical help? No, my friends, I will never believe it. I believe that much of



the apparent apathy is from want of thought and not from want of heart, from want of consideration and not from want of faith. I am delighted in reading the handbook of this Congress to find that there are not less than eighteen councils of the Knights of Columbus who have promised to give founderships, or at least contributions of one thousand dollars, to this great and sacred cause. (Applause.) I am glad to know that the Order of Foresters, the A. O. H. and the C. M. B. A. and other societies and parishes throughout the length and breadth of this land have also shown their interest in this great movement. I know and feel, without being a prophet or the son of a prophet, that it is only a short time before the flame enkindled here in this great Chicago will spread and spread, North and South and East and West, and over into Canada and to the Philippines, and that this great work of the Catholic Extension Society, by reason of the accounts of this first congress, will receive such an impetus as to leave practically no room for distrust or doubt as to its ultimate success in all the years and in all the centuries to come.

Ladies and gentlemen, although I am here against my will (laughter), I am talking a whole lot for a man that is here unwillingly. (Laughter.) I believe you will begin to doubt my sincerity unless I stop (laughter), and therefore, I desire with all my heart to thank you for the attention you have graciously pleased to give my few disjointed remarks. I thank His Grace, the Most Rev. Archbishop of Chicago (applause), and the members of this committee for the honor they have conferred upon me in permitting me to speak to this vast assemblage. I deem it one of the greatest honors of all my life to face this multitude, so various in race but all instinct with the same heart, with the same faith, "One Faith, One Lord, One Baptism," and I know and feel that in respect of this great movement, paraphrasing the words of Tennyson, that:



Teuton or Celt or Italian are we;
Lithuanian, Pole or whatever we be—
From Russia or Spain or great Hungary,
Or anywhere else from across the wide sea,
We are Catholics all in good wishes for thee!
(Great applause.)

DR. KELLEY: I have been requested to say that possibly you would not like to go forth from this hall without making your sympathy for the work of the missions practical. I know perfectly well that after the encouragement which was given you by those who could afford it, you will all feel like doing a little something for the great cause in order that Almighty God may understand that you meant it when you stood up this afternoon. In order to give you the opportunity you will notice that little envelopes have been placed in your hands with a convenient pencil enclosed, and I hope that every single person in the hall will use an envelope before he or she leaves. Indeed, I feel that your consecration to the cause of missions, made so beautifully and effectively this afternoon at the request of Monsignor Lynch, would not, after all, be sealed in the sight of God if you did not do something practical. If you cannot do it tonight take the envelope away with you. We can assure you that we will **still** be ready to receive you tomorrow or the day after at the office of the Society. Baskets will be placed at the doors as you go out for the envelopes and we are placing one man as a representative of the Society with them, and he is placing a policeman beside him, to take care of the basket (laughter), so you need not be in any way afraid that your offerings will not reach their destination.

I would also call your attention to the fact that the Congress has been so great, has been so far-reaching in its results,



that there has been a unanimous demand that we publish the papers and proceedings in book form. (Applause.) Today we have closed a contract with the J. S. Hyland Co. (applause) of this city as the official publishers for this Congress. They will publish the book, about four to four hundred and fifty pages, as soon as the papers can be gathered in, and we hope that everyone will have a copy of the beautiful book—you know what quality of book Mr. Hyland turns out—to keep in their libraries as a permanent souvenir. I am glad that Mr. Hyland is going to publish it, and I here take this opportunity of testifying to the good work that he did for us at the Hibernian Convention when that Convention made Extension its national charity, thereby giving an example to others. (Applause.)

And last among the announcements, before we hear the eloquent New Yorker, let me once more call your attention to the way this missionary spirit is acting on individuals. It was a great surprise to the Congress when told that we had secured one founder, one five-thousand-dollar man. It was a greater surprise when we announced two. It was a surprise this afternoon when we had three. What do you think of four? (Applause.)

Just before coming to the Congress tonight—indeed, while I was taking my dinner in one of the hotels—a gentleman, a member of the Board of Governors of the Society, said, "You can put me down for \$5,000.00. I have given you a thousand already. I will give you four thousand in a few days." I said, "All right, I will mark your name down." He said, "No name, please. No name." I said, "But the example. I want to tell them about that tonight." He said, "No name—



I am sorry, no name." So I can only credit the foundership to "A Governor."

And then today, after the meeting, sitting here answering questions and telling people I couldn't give them tickets and how sorry I was (laughter), a gentleman came up. I thought by the look in his eye he wanted tickets, too, and I began to stiffen up, but he wasn't looking for tickets. He said, "I come from Buffalo, New York. I belong to Archbishop Quigley's old diocese and want to register the fact that Buffalo was here. Put me down for a life membership." Thanks to Mr. James Hanrahan! So the founders and life members whom we can trace directly to this Congress are: Founders, Richmond Dean, Mr. Hynes and Mr. Lynch, of Chicago, and the Governor mentioned; the life members, Archbishop O'Connell, Chauncey Olcott, Father Dorney (applause), the Fathers McNamee (applause), a Western Bishop who wouldn't let me tell his name for fear the other Bishops would take the example too rapidly (laughter and applause), James Hanrahan and an Eastern Monsignor. (Applause.)

And now, ladies and gentlemen, I know that you are all very anxious to hear the next speaker. To this Congress came two very distinguished strangers, one of them the premier representative of the laity of Catholic Canada, Sir Charles Fitzpatrick, Chief Justice of that country, a Knight-Commander of the Order of St. Michael and St. George and a member of the Privy Council of the Empire (applause); the other, Catholic America's greatest orator, one of her foremost statesmen and one of her greatest Catholics, the Honorable Bourke Cockran, who will speak to you now. (Applause.)



ADDRESS OF THE HON. BOURKE COCKRAN,

Member of the Congress of the United States for New York.

Wednesday, Nov. 18,

Most Reverend Archbishop, Reverend Chairman, Most Reverend and Right Reverend Prelates, Reverend Fathers, Ladies and Gentlemen:

This Congress, like all Catholic celebrations, has two aspects—one religious, which the Clergy alone are competent to expound; the other civic, which is a legitimate subject for discussion by laymen. The religious feature—which is, of course, the most important, you and I will agree—has been discussed tonight with a wealth of rhetoric, a fund of humor and a depth of fervor commensurate with the subject,—if human genius can ever approach a subject so sublime.

The civic aspect, which falls to me for discussion, must, I fear, suffer sadly in its treatment by comparison with the splendid intellectual effort of which you and I were enraptured auditors. Ordinarily this is as it should be. It is eminently proper that the more important aspect should be treated by the stronger exponent. Owing, however, to some circumstances of very recent occurrence, the civic aspect of this Congress assumes unusual importance, and therefore I am almost tempted to regret that the genius which inspired the oration just concluded had not been reserved for the very important theme that remains to be considered.

The civic significance of this first American Catholic Missionary Congress becomes matter of capital importance, not merely to the Catholics of this country (numbering one-fifth of the population), but to the whole body of American citizenship, in view of a document which appeared in the New York papers—and, I assume, in all the papers throughout the country—the day before yesterday. It is in the form of a communication addressed to the President of the United



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States by the "*New York City members of the Synodical Conference of the Evangelical Lutheran Church,*" and it takes him severely to task because in a letter published a week earlier he declared that "it is subversive of the basic principles of a real separation of Church and State to permit the religious belief of any candidate for public office to determine the casting of one's vote for or against such candidate." (Applause.)

This principle of political conduct these clergymen admit to be sound so far as it applies "to a Unitarian" (I adopt their own enumeration), "a Methodist, a Jew, or any other religionist," but they insist it should not extend to a Roman Catholic. And why? Because, forsooth, in the opinion of these Lutheran gentlemen the Catholic Church, by Her Constitution, Her discipline, Her doctrine and Her tradition, is opposed to the existence of democratic institutions, and especially to that separation between Church and State which is a fundamental feature of our constitutional system.

This same sentiment is embodied in a set of resolutions offered at a meeting of the Baptist Ministerial Union in Philadelphia on Monday—the day before yesterday—by one of its members, at whose request it was laid upon the table for action and discussion next Monday.

Now, ordinarily, I am one of those who are not moved to resentment by criticisms, even when I believe them to be born of malice. In fact, I have evolved a philosophy of criticism, which operates to make me grateful rather than resentful for any that may be levelled against me. For if anything derogatory or injurious be said about you, it must be either true or false. If it be true the sooner you hear it the better. The earlier you learn of your short-coming, the better chance there is that you will promptly correct it. If it be false, then it is the highest compliment that can be paid you, for it shows that the man whose dislike is so strong that it impels him to assail you is driven to invent the ground of his criticism. (AD-



plause.) Wherefore, it must be obvious that your critic is always either your flatterer, or your benefactor; he never can be an enemy who injures you. And that is equally true of bigots who misrepresent ecclesiastical institutions as of slanderers who traduce individuals.

This assault of these Lutheran clergymen, though we know it to be the offspring of intolerant bigotry and therefore under ordinary circumstances to be accepted as a compliment, since it serves to prove decisively that the enemies of our Church, unable to criticise her, are driven to misrepresent her, yet the fact that it has been widely published in the press and that its authors claim to express views held by a large number of followers, justifies us—nay, impels us—to define exactly the attitude of Catholics towards the institutions of this country; not the attitude which may be assumed by some of them, or by a majority of them, but the attitude which loyalty to their Church imposes on all of them. (Applause).

Against this assertion of her enemies that the Church is or can be hostile to American institutions, I, one of Her children, oppose this assertion. The widest extension of Catholic faith, Catholic worship, Catholic fervor throughout this country,—that is to say, the widest success of this Missionary Society,—cannot operate to impair, but must operate to stimulate, the loyalty of American citizens (applause); it cannot operate to weaken, but must operate to strengthen the foundations of our institutions (applause); for the Catholic Church is not only a force that must always operate to support this government; it is the strongest force that can be enlisted in its defense. (Applause.) Not merely is She the strongest force that can contribute to the safety of this Republic; She is the only force by which its safety can be completely assured. (Applause and cheers.)

Now, let us see if these propositions are capable of demon-



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stration, for you must perceive, my friends, that if the success of this Extension Society could operate to endanger the security of this Republic, then this assemblage, the purpose it cherishes, the enthusiasm it manifests, the vast numbers that compose it, instead of being a source of pride, satisfaction and confidence, must necessarily be a source of general apprehension and gloomy foreboding among patriotic Americans.

Of course, we Catholics would have no difficulty in deciding between the misrepresentations of our Church circulated by bigots and the true character of Her Mission as it is established by the unquestioned facts of history, but I am quite sure any non-Catholic, not blinded by ignorance or misled by prejudice, can easily be convinced that the growth of Catholicism (by which I mean not simply growth in the number of men who call themselves Catholics, but growth in the number of Catholics who live according to their faith), can have no other result than to extend the empire of justice, and therefore the domain of free institutions, spreading liberty where it is now unknown, confirming republican government where it has been already established.

I do not think anyone can deny that the origin of democratic government in this world,—the source from which this government has proceeded,—the only source from which freedom could proceed,—has been the Christian gospel entrusted by its Divine Author to the Catholic Church which He established. (Applause.)

In the last analysis, the difference between democracy and all other forms of government is that democracy rests on belief in human virtue; all other forms of government are built on distrust of human vices. Democracy assumes that human virtue is a rock on which government can be built with perfect security and the most beneficent results. All other forms assume human depravity to be so general and so active, that the object for which government must be organized and main-



tained is to prevent, check, repress the evil manifestations to which a vicious population is always addicted.

Now, where in all the experience of mankind do we find the first suggestion that men are not necessarily, inherently and inevitably vicious, but are capable of such moral excellence that if control of government be entrusted to all of them in equal degree, its power will not be abused by the poor who are always a majority, to oppress and plunder the rich who are always a minority, but will be exercised soberly, intelligently, effectively, for the protection of all—rich and poor, weak and strong—on absolutely equal terms? It certainly is not to be found in any political system of antiquity. Every form of government that existed before the establishment of Christianity was built on the assumption that man could be restrained from assailing the property and liberty of his fellows for the purposes of plunder and oppression only by fear—fear of death—fear of imprisonment—fear of torture. The idea that men generally are not necessarily depraved, but may be of boundless virtue, is found for the first time in the word revealed by Jesus Christ, preached by His Apostles and their successors. (Applause and cheers.)

What is the basic principle of Christianity? It is the measureless perfectibility of man. Christianity assumes that man, while capable of sinking to degradation that is appalling, yet is also capable of improvement so vast, of excellence so exalted, that God himself could assume human form and human nature without the slightest abasement of His Divinity. (Applause.) It teaches not merely that the Law of Life has been revealed to us by God, but that He Himself became man to show us, in His own person, how that law should be obeyed. As God He spoke the word, as man He lived and suffered and died. As God He cast out devils, cured the sick, cleansed the lepers, raised the dead. As man He fasted in the desert. As man he sorrowed in the garden. As man He bled under the scourge on His back, the crown of thorns on His head, the nails in His hands and feet; as man He



felt the cruel spear in His side and tasted the bitter sponge at His lips; and it was as man that He forgave and asked His Father in Heaven to forgive the faithless apostle who had betrayed Him, the cruel priests who had plotted against Him, the people who had renounced Him, the rabble who had mocked Him, the soldiers who spat on Him, the executioners who killed Him; and there was not a merit which He displayed all the way up to Calvary, or on the Cross as He hung from it, that you or I or the humblest human being cannot strive to imitate in his daily life. (Applause.) His divine perfection, of course, no human being can hope to equal, but everyone can strive to imitate Him, and by the mere act of striving each one must experience a moral improvement that is immeasurable.

This much all Christian sects acknowledge. But we Catholics believe in addition that Our Redeemer did not limit His love of us and his solicitude for us to establishing in His Own Divine Person a standard of human perfection which, though none may ever hope to reach, everyone can strive to imitate. We believe that He established a Church whose main function is to perpetuate, not by representation, but by repetition—actual, continuous, universal—the Divine Sacrifice that He made for us, and to perpetuate it in such a way that the miraculous blending of the Divine and the human is repeated in the person of every Catholic who fulfills the obligations of His Faith. The essence, the end, the object, the capital purpose of our Church, is to bring every man and woman in the world to the communion rail, and by receiving the Blessed Sacrament to become a living temple of the living God. (Applause.) This sublime revelation of God's infinite love and the enormously beneficent influence it has exercised on man is at once the distinctive feature of our Faith, and the source of all the progress accomplished by Christian civilization—moral, intellectual and material.

I think it was Lord Brougham who once said that the whole English constitution and government, the King and the Parlia-



ment, the House of Lords and the House of Commons, the Army and the Navy, culminated in bringing twelve men into a jury-box, by which he meant that the end, object and purpose of the British Constitution in all its workings, departments, officers and dignitaries, was, in the last analysis, simply to interpose the verdict of a jury between every Englishman and any loss of his liberty or of his property. Now, if I may borrow from secular government an analogy for things sacred, I should say the end, object and purpose for which this Church of ours is established, for which all the sacraments have been instituted, for which Pontiffs are crowned, bishops consecrated, priests ordained, churches built, parishes organized, religious communities founded, is in the last analysis this one of administering to her children the Blessed Sacrament, which is the body and blood of our Redeemer, the soul and Divinity of the living God. (Applause.) To this supreme end all Church organization and Church agencies contribute. Baptism qualifies for it, insures admission for the human being to the Church, which is empowered to distribute this sacred Bread. Confirmation is personal reaffirmance and ratification of the faith professed by proxy at the baptismal font. Penance rescues the man who has lost his baptismal innocence from the degradation into which he has fallen and fits him once more to approach that Divine Banquet. By Holy Orders human instrumentalities are chosen and consecrated to the preparation and perpetuation of this Miraculous Feast. In Extreme Unction the Church renders the final service to her children after administering the Viaticum, and there prepares the human being to appear for judgment by making him a tabernacle, an abiding place for the God who is to judge him. Matrimony blesses the union of the man and the woman from which must come the future generations who, to the end of time, will eat this Bread of Life, and the prelates and priests by whose ministrations it will be made available, by whose hands it will be distributed. In every truth she preaches, every sacrament she administers, every promise she gives the Church proclaims the measureless improve-



ment of which man is capable, and always aims at aiding each individual to attain the highest measure of excellence. This she does most decisively when she offers every Catholic opportunity to approach the communion rail, where he can establish his fitness for companionship, for intimate communion with his Maker. (Applause.)

Now, it must be apparent to every one that where such a creed is generally accepted, neither despotic government nor industrial slavery could possibly survive. Where this lofty conception of human nature became a fundamental feature of the religious belief generally held, no governmental institutions could be tolerated which permitted a being capable of such excellence to be held as a subject or slave. Where all men were held to be brothers, children of the same father, equal heirs to the same glorious heritage beyond the grave, it was manifestly impossible that a political or industrial system could exist under which one despot could exercise absolute power over all his fellow-creatures, or one man could exercise the right of ownership over other men, holding them as slaves, forcing them to labor under fear of the lash, not for their own benefit but to enrich the man—in no way different from themselves—who held them in fetters. And so it followed, as night the day, that as Christianity spread two results followed. Slavery receded, despotism fell. There could be no reconciliation between these two and Christianity. From the first they were inconsistent, irreconcilably hostile. The growth of one necessarily involved destruction and disappearance of the others. (Applause.)

But while the fall of slavery and the establishment of free institutions have been the ultimate results of Christianity, they were not its immediate fruits. Long after men professed themselves Christians they continued to maintain absolutism in government, and servitude in industry. But this merely shows it is easier to convince men of a truth than to persuade them to govern their lives by it. After civilized men had acknowledged the divine origin of Christianity, long years—many



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generations—several centuries—elapsed before they were ready to embody its principles and truths in their political institutions. It took less than four centuries to convert the pagan temples into Christian churches. It took eighteen centuries before a government built upon the fundamental truths of Christianity was established upon this soil of ours. (Applause.) But from the moment that the tongues of fire descended upon the heads of the apostles and the gospel of Our Lord was first preached to the nations,—from that moment the seed of liberty was sown on the fruitful field of humanity,—from that moment the opening of the human conscience to a new conception of truth and justice began. And when the human conscience was quickened to this new light, servitude and despotism both were already doomed. Their ultimate final disappearance was a mere question of time. (Applause.)

During the long period between the general acceptance of Christianity as an abstract religious belief, and the establishment of government in conformity with Christian truth, every year, every day, every hour, was a struggle by the Church to procure for the truths which she had persuaded men to acknowledge, wider and fuller recognition in the political institutions which they established.

Her final success, the complete triumph of her efforts, has at last been achieved, here in this country where the spiritual equality of all men which the Church has always taught is reflected in a government which holds the political equality of all men for its basic principle. Government organized to maintain the equality of all men before the law is the natural, inevitable, triumphant outcome of widespread belief in the equality of all men in the sight of God. (Applause.)

Every step in this long, arduous, rugged ascent of civilization from servitude in labor and despotism in government to complete liberty, political and industrial, reveals the Church leading humanity by the hand from the depths of oppres-



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sion in which She found the race, to the heights of justice and prosperity which it has reached under her guidance.

After the fall of the Roman Empire, we all know that the barbarians who took possession of the Roman Provinces soon established upon the old imperial system rude imitations of it. The authority of the emperor re-appeared in the authority of the king; the pride of the Roman patricians was reproduced in the haughty bearing and proud pretensions of the feudal barons. The kingdoms they founded were little more than mere organizations for conquest and plunder, for the distribution of spoils won in battle and the defense of them from other aggressors. In such conditions of society, justice and equity were words rarely employed, principles never invoked. Might was the only force that any one recognized. The strong despoiled the weak, and was in turn despoiled by a stronger arm. In these days of tumult, disorder and violence, there was but one force in all Christendom that ever ventured to assert right against might, and that was the Pope, who as the head of the Church and guardian of truth and morals never hesitated to battle for elemental justice against all odds, whatever they might be. It was these attempts to check the rapine, plunder, pillage and oppression for the perpetration of which government was then organized that constituted those interferences with the State for which the Church is blamed, in this letter of the Lutheran clergymen, and the resolutions of this Baptist Union.

It is quite true that the Church in those days interfered constantly with the operations of government. Had she failed to do so, the principles on which this republic stands would never have been formulated, freedom would never have been born. (Cheers and applause.)

When first she began her mission, human slavery was a legal institution, not merely permitted, but maintained by the state. Government everywhere was established to perpetuate it. The whole industrial and economic system of the world was organized with servitude as its basis. Against this in-



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stitution of human slavery the Church from the beginning warred without intermission. She had no weapons then that she does not wield now. Her arms, like her doctrine, are always the same. Her spiritual censures were perhaps feebler in their influence at first than they have since become. But then as now Her weapons were appeals from Her pulpits addressed to congregations, remonstrances in confessionals addressed to penitents. She never feared to denounce the system publicly, or failed to warn her children that no man had a right to hold his brother in chains. Whenever a convert of wealth sought to prove the fervor of his faith, manumission of his slaves was always the first work of merit she enjoined on him. To secure freedom for the captive she was willing to make sacrifices forbidden by her discipline for any other purpose. You know that under a law of the Church which has existed from her foundation, any property that may come into the hands of an ecclesiastic for ecclesiastical purposes, whether he be the Pope on his throne, the bishop of a diocese, the head of a religious order, or a parish priest,—he must guard it as a sacred deposit and transmit it to his successor intact, that it may continue to be employed for the benefit of the Church and her children during all the generations that follow. The strongest, the most solemn obligation that she can prescribe is imposed upon everyone of her ministers against alienating church property as a precaution, not merely against surrender to pernicious influences from without, but also against possible yielding to temptation from within or to carelessness. (Applause.)

But there was one purpose, and one only, for which she always tolerated alienation of her property, and that was to purchase the freedom of slaves. Again and again she showed herself willing to strip her altars of their ornaments, and even of precious vessels used in the sacred mysteries, that, melted down, or coined, or sold, the proceeds might be used to secure



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the liberation of captives. Through these sacrifices of her own treasures as well as through her censures that never ceased for everyone who held his brother in servitude, and her praises for anyone who broke the fetters from human limbs, slavery receded steadily and finally disappeared from the face of Christendom. (Applause.)

This was an interference with government, and it was continued for several centuries. But it is an interference for which no Catholic apologizes, which no Catholic regrets, which every lover of humanity believes to have been a capital service rendered to the progress of the human race. (Applause.) Had the Church confined her remonstrances to mere preaching, slavery might be in existence yet. Perhaps these Lutheran clergymen and Baptist ministers will quote this feature of her history as additional reasons for expressing distrust of her influence.

Again, you are all familiar with the gladiatorial combats which were features of holiday celebrations in Rome during the days of paganism. It may not be so generally known that these savage exhibitions long survived the conversion of Constantine. For a century after Catholicism became the religion of the Empire these hideous spectacles were still given, but the Church denounced them every day of her life. They were provided by the State; they were a feature of government. But the Church interfered with them vigorously, steadily, unceasingly, not having before her eyes at that time, I suppose, these objections of Lutheran Synods and Baptist Unions. (Laughter and applause.) She warned Caesar that the gladiator bleeding in the amphitheatre was his spiritual equal, and would appear before the bar of a higher potentate on equal terms with the emperor and the nobles for whose amusement he had been mangled and killed. When remonstrances had proved unavailing to end these outrages on humanity, one day a monk named Telemachus jumped into the arena while



two gladiators were engaged in deadly combat, and in seeking to separate them he received wounds from which he fell dying to the ground. As his life was ebbing, he prayed God that his blood might be accepted as a sacrifice to wash out the memory of these infamies and render repetition of them impossible for evermore. His prayer was granted. (Applause.) The spectacle of this heroic sacrifice provoked a revolt against these barbarities, and not one of them ever again disgraced the aspect of civilization. This was another interference of the Church with the State which her critics are welcome to mention but which her children recall with satisfaction and celebrate with pride. (Applause.)

After the fall of the Roman Empire, when throughout all the principalities and baronies erected upon the ruins of the old political structure there was no law but might, when government was merely organized for plunder, for the distribution of spoils won in rapine and conquest, the man who had provoked the wrath of the baron, or awakened the cupidity of one stronger than he, had no refuge in all the world to which he could turn for protection. In those days of ruthless violence the Church took advantage of that reverence for the House of God which she had succeeded in imposing even upon savage warriors, to make her sanctuary an asylum inside whose limits the weakest, poorest and humblest fugitive was safe from pursuit by the richest, proudest and most powerful potentate on all the earth. That, too, was an interference with government as it was then organized and conducted, but it was an interference for which no Catholic has an apology to offer, or a regret to express.

The course of the Church in shielding the humble, weak and helpless who were persecuted by the mighty, often exposed her to the violence of men whose passions could not be withstood without danger. History abounds with instances where the sanctuary was violated, and the blood of the priest or prelate who denounced the violator was made to stain the steps of the altar. But ultimately this practice of the Church



led to the erection of tribunals specially charged and qualified to ascertain the guilt or innocence of persons accused of offenses against the law—to shield from harm the innocent who were acquitted, and deliver those found guilty over to judgment. And when courts were established for the impartial enforcement of justice, the Church at once closed her sanctuary to fugitives from the law, recognizing that such tribunals were better fitted than any agencies of her own to differentiate between the innocent and the guilty.

In those same periods when barbaric force ruled the world, a man who from illness or infirmity or wounds received in former wars had become incapable of bearing arms was held absolutely worthless and left to die on the roadside. No provision was made by any arm of the State to give him sustenance, relief, or even burial. But the Church always opened the doors of her monasteries to him. There the footsore, the weary, the lame, the halt and the blind, the diseased, the destitute, and the desolate were received, not with the condescension of pride or power, but with the cordial hand of fraternal charity. There the homeless outcast was welcomed with affection, sheltered with hospitality, buried with tenderness and prayer. (Applause.) This hospitality of the Church through her monasteries and convents to the distressed and desolate, if not a direct interference with the government of those times was at least an attempt to improve the established system by supplying what the necessities of civilization required but which the State failed to provide.

But the Church did not confine her activities to shielding the fugitive pursued by might, to sheltering and succoring the desolate and the distressed afflicted by God. When any outrage of peculiar infamy was attempted by any potentate, against a weaker power or against some individual subject, there was just one voice in Christendom raised for justice, and that was the voice of the Pope expressed through a series of Bulls, addressed to different rulers throughout Christen-



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dom. It is one of these Bulls which the members of this Lutheran Synod quote in justification of their letter to the President.

Ladies and gentlemen, every Catholic can afford to welcome discussion of the part played by the Popes in the establishment of Christian civilization during the whole course of its evolution. It is no exaggeration to say that the whole political gospel of democracy—with its fundamental principle of equal and exact justice to all, on which this republic rests—is embodied in these Bulls issued by the Popes from time to time in attempts to curb the violence and rapacity of the mighty, to vindicate justice, to defend and protect the weak from ruthless oppressions. (Applause.)

The authors of this letter addressed by the Lutheran Synod to the President have singled out one Bull on which to base their indictment of the Church as an enemy to free government, the one sometimes known as “*Unam Sanctam*” of Boniface VIII. issued to Philip the Fair, King of France.

I wonder if these gentlemen, when they quoted that Bull, understood the circumstances under which it was issued, the nature of the controversy that provoked it, and the character of the person to whom it was addressed.

I do not think any will question that, of all the monarchs who have discredited the French kingship, Philip the Fair was perhaps the most arbitrary and tyrannical. Certainly he was the most rapacious. Neither morals nor justice were suffered to restrain him against the prompting of avarice. In a hideous holocaust he burned Molay, head of the Templars, and the principal knights of that order (over fifty in number, I believe), on charges of infamous conduct, but without a shadow of proof to sustain them. And this frightful atrocity he perpetrated merely to seize their possessions. Whatever may be said concerning the policy of suppressing the order of Templars—a subject which it is unnecessary to discuss here—no one pretends there was the slightest justification for this wholesale butchery. Not content with the murder



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and spoliation of the Templars, he proceeded to prey on the commerce of his own people, and practically paralyzed it by using the mint to pilfer the precious metals of which coins were composed. On the pretence that a new coinage was necessary, he called in all the coins current in the country, cut from each a piece and returned what was left to their owners,—an outrage so high-handed that it earned for him an evil fame embodied in the title under which he is known to this day, “Philippe le Faux-Monoyeur.” (Philip the Counterfeiter.)

Well, this rapacious monarch, not satisfied with the pillage of the Knights Templars, not satisfied with debasing the coinage and ruining the commerce of his own subjects, laid hands upon the property of the Church,—openly claiming to be the owner of it, and levying on it at will for his wars or for his pleasures. At the same time he claimed supreme authority in the appointment of bishops and pastors, and asserted the right to transfer them from one spiritual jurisdiction to another at his own pleasure or caprice. Against these pretensions of this rapacious, murderous king, Pope Boniface VIII. issued the Bulls *Clericis Laicos* and *Ausculda Fili*, and the one which is mentioned by these Lutheran clergymen. Every line of them is employed to point out that the appointment of priests and of bishops and the management of Church property belong to the spiritual domain over which the Pontiff always was and always must be supreme. The king bitterly resented the attitude of the Pope and replied to the Appeal *Ausculda Fili* by language of gross insult. I do not believe there are many more creditable chapters in the history of the Church than those which record that contest, the causes that provoked it, the loyalty and courage with which it was maintained.

Philip, unable to move the Pontiff by threats, sought to drive him from his throne. He induced Colonna to raise a revolt against the Pope in Rome and expel him from the city. Then he sent his agent, Nogaret, to Italy with a huge sum of money by use of which he and Colonna raised a band of mercenaries, and



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at their head surprised the Pope in Anagni, where he had taken refuge. Surrounding him, they demanded with threatening words and violent gestures that he abdicate his sacred office. But this old man, over eighty-five years of age, faced them with a courage that nothing could dismay. To the demand that he at once abdicate the Papacy, he replied, "Betrayed like Jesus my Master, like Him, I am ready to die." Sciara Colonna struck him in the face and declared that he must give up the Papacy, or give up his life. He answered, "You may take my life, but Pope I have been chosen and Pope I will die." (Applause.) What might have happened will never be known, because the populace, which was devoted to the Pontiff but which had been surprised at first, soon rallied to his defense, drove out the marauders and restored the captive to liberty. But liberty was all they could restore to him. So completely had he been despoiled by his enemies that his first words to his rescuers were, "My friends, I come to you destitute like my Master, asking for a cup of water." They gave it to him. Loving hands supplied him freely with everything he needed. He started back to Rome accompanied by troops of faithful friends, but the outrages he had suffered were too much for his shattered constitution, and he died without recovering from the effects of that frightful experience. But he died with all his authority intact. Neither the threats of Philip, nor the violence of Nogaret, nor the brutal fist of Sciara Colonna could force him to surrender, sacrifice, compromise or abase one feature of the prerogatives belonging to his sacred office.

I am giving you the history of this transaction from memory, not as it is recorded by any Catholic authority, but as it is narrated by Guizot—the Protestant Guizot—who says that although Philip with the true instinct of a tyrant at once employed all the resources of the most powerful monarchy in Christendom to blacken the memory of the Pope by charging him with all manner of crimes, the attempt failed utterly and completely. Guizot, while he says (as was natural, perhaps, for a Prot-



estant), that Boniface VIII. had been arrogant in asserting the prerogatives of his high office, yet states it as a fact beyond contradiction or question, that throughout the whole controversy the Pope was moved by absolute sincerity, and he died, in the language of that Protestant historian, "like an old lion at bay." (Applause.) I ask these gentlemen who have quoted this Bull "Unam Sanctam," to show that the Papacy is hostile to freedom, whether they would rather be counted now with Boniface VIII. battling for justice, morality and religion, or range themselves with Philip the Fair for sacrilege, for oppression, for plunder, for violence of every description. (Applause.)

Other Bulls were issued by other Pontiffs against men as powerful as Philip. They did not always result as disastrously to their authors as these Bulls of Boniface the VIII., but they bore fruits of capital importance to humanity, which you and I are enjoying now—which all civilized men are enjoying wherever equal laws encourage industry and bless thrift with prosperity. They are all the utterances on behalf of freedom that can be found throughout ages of violence, disorder, confusion and oppression. They are monuments which through all the centuries mark the pathway of liberty, order and justice. They are the sources of the constitutional principles by which free government has been made an actual possession of mankind. There is not a political possession which free men value that cannot be traced back to the influence they have exercised on Christendom.

Do these Lutheran clergymen or the members of this Baptist Union realize where we find the germ of our own constitution? I suppose they would answer promptly, in Magna Charta, and the answer would be entirely correct. Everyone concedes that our constitution is but the application to American institutions of the principles embodied in that great charter of liberty. But whence came Magna Charta? I hardly think the members of the Lutheran Synod or of the Baptist Union will deny that it was a Catholic prelate at the head of



the English barons who wrung Magna Charta from a reluctant king. But what is the essence of Magna Charta itself? Magna Charta was not an original statement of new principles. It was but the confirmation of ancient statutes and ancient laws. It was granted by King John in answer to an imperious demand in which all Englishmen joined. What was that demand? It was voiced in a universal cry, "Give us back the laws of good King Edward." There is nothing in Magna Charta except recognition, re-enactment, confirmation for all time of certain laws originally established by Edward the Confessor. But who was Edward the Confessor? Why, he is a canonized saint of the Catholic Church. This demand—this successful demand—that the rights and privileges embodied in Magna Charta be made the inalienable possession of Englishmen was an interference with the institutions of government established in England by the Norman Kings, an interference which I suppose will move these Lutheran clergymen and Baptist ministers to fresh expressions of distrust for the Church which wrung from the hands of a tyrant king these concessions of freedom and justice to his people. (Laughter and applause.)

There are other results of interference by the Church with the operations of government on behalf of justice and humanity which are of surpassing value to all of us, which we hold among the most priceless of our political possessions, but the sources of which are rarely realized. We see them in operation around us every day. We praise them, we make new laws to expand them, yet few of us take the trouble to ascertain their origin.

Do you remember that in the last campaign one of the prominent issues touched the issue of injunctions? It was called opposition to government by injunction. Not indeed opposition to the propriety of issuing injunction—all parties conceded that the writ of injunction was a valuable feature of our judicial system which must be preserved. But opposition did arise to the manner of pursuing persons charged with violation of them.



Now, don't suspect me of trying to lead you back into the political arena from which you escaped but two weeks ago. I mention this issue of the last campaign merely to illustrate the enormous debt owed to the Catholic Church by this and every other country enjoying an enlightened system of jurisprudence. Do these Lutheran clergymen and Baptist ministers realize the nature and origin of that equity jurisprudence which was so extensively discussed and universally praised during the recent presidential campaign?

You know, of course, that the injunction order is issued by a court sitting in equity, and that equity is a feature of our jurisprudence which we have inherited with the English law. It may be, however, that familiar as all of us are with the word equity, some of you may not understand its exact significance, and therefore, I will endeavor to define and explain it. Equity originally was an exercise by the King of his prerogative as the fountain and champion of justice to interfere in a controversy where rigid enforcement of the law according to its strict letter must result in working palpable injustice. As, for instance, a contract valid on its face, under the English common law couldn't be disputed in a court. It was absolutely binding on all the parties. The signatures being established, the written words were held conclusive evidence of what the parties intended. Now, as matter of fact, such a contract might have been induced by fraud or extorted by fear. Yet, even on such grounds it could not be impeached in a court of law. And though it might be perfectly clear that the written paper did not express the real intentions of the parties to it, still there was no way by which it could be avoided. To prevent the courts organized to do justice from being perverted to the perpetration of flagrant injustice, the King would issue his writ forbidding a party to sue on such an unconscionable instrument, and enjoining a court of law from undertaking to enforce it. That was equity. It proved so beneficial to social order that it be-



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came a permanent feature of English jurisprudence, and adopted with the English law into this country, it is today perhaps the strongest and most valuable feature of our judicial system. But where did this equity jurisprudence have its origin? We have seen how it first came to be exercised, but where, I ask, did it have its origin? The original writ of injunction was issued as we have seen in the name of the king, but by whom was it actually issued? From the very first it was issued, as it is issued today, by the Lord Chancellor as keeper of the king's conscience. That is the official designation or title of the Lord Chancellor, from the creation of his office to our own day. How did the Lord Chancellor come to be known by this description? Because originally the Chancellor was always an ecclesiastic and the king's confessor. (Applause.) It was the king's confessor who, in the name of Almighty God and by the authority of the Church, imposed upon the monarch the duty of interfering to vindicate and enforce justice against all obstacles, even against the law itself when strict enforcement of its letter would perpetrate a wrong. Equity jurisprudence, the most efficient agency for the enforcement of justice in our own political system, is therefore a direct fruit of the influence exercised over rulers and potentates for the good of humanity by the Catholic confessional. First established by the king's confessor (actually keeper of his conscience, as the Lord Chancellor nominally is today), equity continued to be administered by Catholic prelates until a long line of decisions extending over centuries had developed a series of maxims and precedents which made its enforcement a mere matter of applying fixed rules to particular controversies. Then its administration passed from the hands of ecclesiastics who had invented it to the hands of lawyers who have since enforced and amplified it. And so we see even this feature of our own judicial system, which has proved the strongest bulwark of justice and the safest rampart of order, is a result of repeated interference by the Church with the laws of the state. Perhaps it may move these reverend gentlemen to fresh ebullitions of ap-



prehension lest the progress of that Church from whose labors all these beneficent results have flown may work some injury to this republic, which is itself the direct outcome of Catholic truth and Catholic discipline. (Applause.)

Now, my friends, I ask you particularly to observe that all these interferences of the Church with the operations of many different states took place under conditions of government radically different from those under which we live. And these differences explain the interferences. We have seen that every one of them was an attempt to correct some abuse which could not possibly exist under institutions of equal justice. Because She felt impelled to interfere with government organized to perpetuate tyranny is the very reason why She can never interfere with a state organized to establish justice. It was the activity of the Church and her success in warring against iniquities of despotic states that led to the establishment of institutions intended to maintain justice—that is to say, to republican government. Republican government being the outcome of Catholic teaching and Catholic discipline, the Church can never undertake to obstruct its operations or interfere with them, but must always approve, support and facilitate them.

To justify this statement, let me state briefly how the whole growth of constitutional government is explained by all authors who deal with the development of modern civilization. These authors differ on many aspects of the question, but they all agree that long before our constitution was adopted many of its features were found in the charters granted for the government of cities during the middle ages. The fundamental individual right which our constitution aims to defend—that is to say, the right of every man to enjoy property and liberty until deprived of either by due process of law—was nearly always a feature of those early charters. It was the object for which they were granted. Now, how did these charters first come into existence? Here, again, historians are all practically in accord.



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After the fall of the Roman Empire, or rather during the period of its fall, while barbarian hosts were still crowding over the frontier, wherever invaders and defenders were contending in battle, Catholic missionaries were always found following closely after them, not seeking to share in the plunder or the spoils, but eager to help the wounded, shrive the dying, and bury the dead. Disdaining all reward and indifferent to every danger, undaunted by flights of arrows or the fury of charging horsemen, they displayed more bravery in efforts to win souls to God than any savage warrior who ever fought to win territory or booty. The spectacle of these heroic warriors of the Cross suffering everything for others, risking the gravest dangers without the slightest hope of personal benefit merely that other men—strangers to them—might be served and benefited, so impressed the rude warriors from the northern forests that they urged these missionaries of the gospel to remain amongst them. In the countries that the invaders conquered they freely gave lands on which to establish churches. To support the churches communities were formed. These communities by special instruments called charters were exempted from operation of the feudal laws, under which everything possessed by a vassal became the property of his lord. Each member of the community was given the right to enjoy all that he could produce by his labor. The Bishop or mitred Abbot was usually at the head. When these cities became prosperous, as they nearly all did, their rights were frequently invaded by adjoining kings and barons who had little regard for right when might could prevail against it. From such invasions the community frequently appealed to the Pope. It was in their behalf that many Bulls, similar in character to the one which these reverend gentlemen criticise, were issued, and every Bull was an appeal for justice. Under the protection which the Church was able to afford them they grew more and more prosperous; observing which, many kings and feudal potentates of various degrees found a source of profit in giving similar charters to



other communities organized for purposes of manufacture and trade, usually in return for certain sums of money, paid in full or annually. And thus it came to pass that charters originally granted through admiration for the piety of missionaries were subsequently granted to others from motive of policy. The communities thus chartered grew into those great cities which during the middle ages became centers of wealth, fountains of progress, monuments of civilization. Most of them have decayed, many of them have fallen. But the governments under which they flourished remain the models from which every constitutional government, including our own, has been formed.

So that whether we consider the essential character of her doctrine, the continuous operations of her discipline, or the occasional interference with the operations of secular governments to which at times she has been impelled, we always find ourselves driven to the conclusion that this system of constitutional freedom under which we live springs directly from the faith which the Church has preached ever since her organization, from the courage and devotion with which her missionaries spread it in the teeth of privation and danger of every description, from the zeal and courage with which her priests in all ages have maintained it. (Applause and cheers.)

Is there a single feature of this government which we hold valuable which the Church has not preached from her pulpits and illustrated in Her discipline for over nineteen centuries? When humanity was divided into a despot who governed and subjects who held their lives, liberty and property at his discretion, she preached to despot and subject alike the brotherhood of all men. It may be said that she assisted at the coronation of a king, but if she did, it was to administer the coronation oath, and thus remind him of obligations that he owed to the subjects who lived under his authority. She braved Caesar in his seat of power, to tell him that he must answer for the slightest injury done or permitted to be done to



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the weak at a bar where the weakest would be exalted among the mightiest of this earth. To the slave She freely offered every sacrament which could be administered to the mightiest ruler. She had no prayer to say over the dead body of a sceptred monarch that She did not read when committing the remains of a pauper to the grave.

What principle of equality is embodied in our constitution that has not always been a feature of Catholic doctrine? We boast that all men are equal at the ballot box. For nineteen centuries She has held all men equal at the communion rail. We boast that any citizen born in this republic is eligible to its Presidency. From her foundation any man competent to receive Her sacraments has been eligible to the Papacy. The growth of civil liberty is but the application to political institutions of the truths which she has always preached. She is now, as she has ever been and as she always must be, the source of freedom, the bulwark of order, the champion of justice, the light of progress. There is not a monument of human improvement, not a political institution of value in the whole world that we cannot trace back to the gospel of which She is the infallible depositary, and to the manner in which her ministers upheld that gospel, expounded it, vindicated it, died for it when occasion arose. (Applause.)

Now, my friends, I think we may consider it fully demonstrated that the Church is the source from which political institutions of freedom have proceeded, the only source from which they could have proceeded. It remains to be shown that as she is the source—the only source—from which they proceeded, so also is she the force—the only force—by which they can be preserved. That proposition, I believe, is easily capable of demonstration.

You must see for yourselves that a republic cannot rest upon force. It can rest only upon consent. Where government is controlled by all those subject to its authority in equal degree, if the majority become disaffected, corrupt, depraved,



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the result must be oppression and pillage more extensive than any ever witnessed in the history of mankind. Under such a system, it is manifestly impossible that a minority could coerce a majority, and yet coercion—that is to say, force—is the only weapon available for a government. It has no other. It can forbid an act or command an act under certain penalties. When that is done all its power is exhausted. In a republic, if a majority insist on a course abhorrent to justice, if they abuse their control of the government to sanction, permit or tolerate assaults upon the security of life or property, the situation is hopeless. Nothing but anarchy can ensue. How then is the life of a republic to be saved? In one way only—by preventing the majority from drifting into disaffection or sinking into corruption. How is that to be accomplished? The answer is obvious. Democracy must be preserved in exactly the same manner as it was established. Democracy, as we have already seen, was established through the spread of Christianity.

We know, my friends, that the mission of our Lord, while it accomplished the most marvellous revolution in all history, was not in any sense political. He never addressed a word to a community, to a king, to a senate, to a political body. His whole gospel was addressed to each individual. He did not seek to reform society by changing political institutions. He sought to reform it by improving every individual unit that composed it,—by persuading each one to model his life on the life of his Redeemer. But, as we have already seen, when the individual units became so improved that the vast majority of men accepted His gospel and regulated their daily lives by its precepts, no institutions of government could be tolerated by such a society except those of freedom and justice. The apostles and their successors, therefore, while they confined themselves to preaching the truth of the gospel, and probably were conscious of no other purpose, nevertheless they were actually fashioning the foundations of republican government. What the apostles began and their successors continued is precisely what this Catholic



Extension Society seeks now to extend. Democratic government must be preserved by continuing to improve the human units which compose the democratic society. There is no other way (applause), and there is no other force except the Church that is equal to efficient discharge of this most important task. (Applause.)

When the members of this Lutheran Synod and of this Baptist Union speak of the Catholic Church as anxious to interfere with the state as it exists in this country, they forget that as the state is organized here, as this government is constituted, it is the perfect Catholic government. A government organized to establish justice is organized to accomplish an object for which the Church has always contended. It is, therefore, a government which the Church must be always eager to conserve. If the dream, the prophecy of the eloquent bishop who has just concluded be realized, if every man and woman in this country were a Catholic, if every department of its government were filled by Catholic officers, if all power to modify this political system were completely in Catholic hands, not a feature of our constitution would be modified, not a line of it rewritten in different language. The only effect would be to confirm this republic on its existing foundations, without change or modification in the slightest degree. Since it would be impossible to frame a more perfect Catholic government than the one we have (applause), the effect of making all Americans Catholic would be merely to make this government absolutely immovable, indestructible, perpetual. (Applause.)

Remember, I speak now of the constitution itself, not of every law passed under its authority. Indeed, I believe the effect of some laws must involve danger to the constitution—grave danger. Danger to the life of this republic can never arise from extension of Catholicism, but it can spring from a general decline of faith in that Revelation of which the Church is the depositary, and from which this republic has proceeded.



There is danger—grave danger—to our institutions in a widespread disposition to frame statutes not in conformity but in hostility to the Christian moral law. I repeat, I am not now referring to our constitution. That is as nearly perfect as any human work can be. But I do refer to certain statute laws of the different states. Against one of those laws—that permitting divorce—the church is arrayed in undying hostility by the very nature of Her divine mission. This, however, is not hostility to the system of government under which we live, but it is the highest form of zeal for the safety of our institutions.

I do not know that I can find a better way of illustrating the conditions under which the Church might be forced into conflict with the state than by her position on divorce. It will also serve to show how utterly impossible it is that the Church can ever come into conflict with this government of ours.

Divorce, which the Church denounces as a sin, is also an evil corroding the very life of this republic. (Applause.) It is an evil which if not checked must result in the total ruin of our system. In the organization of a Christian state the unit is the family. The state, indeed, is but the sum of the families that compose it. Relaxation of the marriage tie endangers the integrity of the family, and therefore imperils the foundation of the state. Divorce is not, therefore, any more abhorrent to Catholic morality than it is dangerous to republican security.

Against that most obnoxious form of polygamy the church must protest while there is a priest on her altars, or while there is a minister in her confessionals. (Applause.) There are two ways by which we oppose this vicious law. One is by refusing to take advantage of the license which it affords. The other is by condemning it in season and out of season, denouncing it wherever we can find an ear that will harken to the denunciation. In all this, however, Catholics are clearly within their constitutional rights. No one, not even a member of this Lutheran Synod or of this Baptist Union, I believe, would venture to say that hostility



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—uncompromising hostility—to divorce involved disloyalty to the constitution.

But suppose, now, the state for any reason should go a step further, and in addition to permitting divorce should command divorce. Suppose that through some mistaken notion of improving the race physically, it should decree that marriage must last only for a given period, that every man and woman who had lived together say for five years must separate, and suppose it should proceed to enforce the separation by its officers. The natural impulse of a Catholic husband, if an officer or any other man should appear to separate him permanently from his wife, would be to knock down that invader of his home and throw him out of the window. (Applause.) Still for a man and his wife to live apart is not necessarily sin, and I do not know but that the Church would counsel submission even to such an iniquitous law rather than encourage resistance to it by violence. So long as a law could be obeyed without positive sin, I am inclined to think obedience would be enjoined on the faithful, leaving them to agitate for repeal by all lawful means, trusting above all to prayer for final relief.

But let us now assume the state went a step still further. Suppose that in addition to prohibiting married couples from living together longer than a certain time, it should command a man who had been lawfully married to take up with another woman and live with her. Then the line of submission would be overpassed. Then though the command were embodied in ten thousand statutes and backed by ten thousand times ten thousand swords, no Catholic would obey it. (Applause.) Then the Church would interfere with the state. Every agency at her command would be invoked to make the interference effective. From every pulpit, and from every altar, She would not merely advise resistance, She would command it. But the command would be superfluous. No Catholic would obey such a law, whatever the consequences might be. The state might cast him into prison, it might



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threaten him with the scourge, it might throw him to savage lions, as Catholics were thrown to wild beasts in other ages, but he would suffer death ten thousand times rather than soil his soul by slavish submission to such an infamous and immoral command. (Applause.)

Here we see clearly the line between submission to law which a good Catholic must always yield and resistance to a law which every Catholic would be bound to make.

But, my friends, remember such a law as I have here assumed could not be passed in this state nor any state of this Union. Such conflict as was waged between Pope Boniface VIII. and Philip the Fair could never arise between a Pope and any American official. Before such a law could be passed or such a question could arise the constitution itself must be abolished. That is to say, another and different form of government must be established. It would therefore be against that other radically different government—not this government of ours—that the Church would be driven to contend.

While this constitution lasts no law can be passed imposing any obligation on the citizen which could strain the conscience of a Catholic to obey, or place him in a position where he must elect between obedience to the law of God and the law of the land. (Applause.) And obedience of the Catholic to every command which the State may make under our constitutional system will be prompt and voluntary, not through slavish fear of any penalty but through love of justice and morality. Obedience to the state, cheerful and loyal obedience, is enjoined on all her children by the Church. He who is a good Catholic must be a good citizen. (Applause and cheers.)

Perhaps somebody may object it is all very well to say that a good Catholic must be a good citizen, but criminal statistics show that in the prisons and the penitentiaries of this country Catholics are to be found in greater numbers than their proportion to the whole population. Well, my answer to that is, it isn't true. (Applause.) There may be an undue proportion of men who ought



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to be Catholics in the prisons of the land, but I believe a practical Catholic, and by that I don't mean a good Catholic—I mean merely a Catholic who comes within the pale of the Church's communion,—a Catholic who complies with the requirements of the Church, and approaches the sacraments at least once a year, and that at Easter,—is rarely if ever found guilty of crime. (Applause.) Of the culprits confined in the penitentiaries throughout this country today, I do not believe one per cent are practical Catholics. (Applause.) I think this Extension society can do no better work for the Church, can do nothing which will facilitate so decisively the success of its own mission than to establish conclusively the beneficent influence of Catholicism on citizenship by making it perfectly clear that it is almost impossible to find a practical Catholic inside the walls of a penitentiary. (Applause.) I believe we should take steps to correct the method of keeping public records in this respect so that persons who are not admitted to our sacraments will not be forced into our statistics (applause), that the Church will not be compelled to bear responsibility for men and women who renounce her authority and defy it. When a man is arraigned or is convicted, and in answer to the ordinary questions states that he is a Catholic, we should take steps to secure such changes in legislation or administration as will result in having this further question put to him: Are you a practical Catholic or a nominal Catholic? A Catholic who practices his faith, or a Catholic by family tradition or personal recollection? (Laughter and applause.) If that test were applied I believe it would be shown that crime and Catholicism—practical Catholicism—are absolutely inconsistent, and the value of our Church as a conservator of morals, as a promoter of peace and a guardian of order, would be made so conspicuous that all men would realize it. This is a practical people. They judge every institution, moral or political, or religious, by the fruit it bears. When it is demonstrated that the practical Catholic is always a good citizen, the mission of the



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Church will be encouraged in every direction by many who are now indifferent or hostile to her, and the task of this missionary society will be enormously facilitated. And, my friends, remember what that task is.

It is to establish a Church and to maintain a Catholic priest within the reach of every Catholic throughout this country. I shall not try to emulate the graphic description which the Bishop of Wheeling has given of the missionary task and the missionary crown, the missionary sacrifice and the missionary reward; but as a citizen and a man who has had some knowledge of public affairs, I am competent to speak of the civic influences exercised by the Catholic faith. And I say this: wherever a church is established every sermon preached from its pulpit is a lesson of obedience to the law, and therefore a powerful influence for good citizenship; every word uttered to a penitent in the confessional adjures him not merely to be sorry for the moral offenses which are past, but to firmly resolve that he will lead his life hereafter so as to obey the law of God, and therefore the law of the state, which is fashioned upon that Divine law. Every man and woman who approaches the communion rail and receives the Blessed Sacrament worthily is thereby made fit for companionship with God, and therefore fit in the highest sense for exercise of citizenship in God's best, freest and noblest land. (Applause.) The government pillared on such men and women can never be other than just in its operations, and perfectly secure on its foundations. In this great work of insuring the foundations of our Republic by improving the units that compose our citizenship every Catholic can join. To its prosecution, every Catholic should contribute. To facilitate it, every patriot should labor. The manner in which this Society will work must differ in different places. In some it may succeed in erecting temples worthy of the purpose to which they will be dedicated. In others, smaller, humbler, meaner buildings must suffice to harbor the Sacred Host. But whatever the



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character of these structures, wherever they may be situated, in one respect they will all be absolutely identical—not a word can be uttered within their walls that will not tend to keep the lamp of truth before the footsteps of the citizen in whose light the pathway to justice is always clear. And as this Republic, organized to do justice, is organized to enforce that which the Church has always taught: every building dedicated to Catholic worship is a fountain of patriotism, a rampart of free institutions.

The letter to the President of these Lutheran gentlemen quotes one statement by Pope Leo the Thirteenth and two by Pope Pius the Ninth, to the effect that the Church and the state cannot in the nature of things be separated. In one sense, the sense in which these Popes intended it, the statement is indisputable. The Church and the state cannot, indeed, be separated, for the Church, as I have shown, cannot exercise any of her functions without yielding enormous benefit to the state. Since She cannot administer a sacrament from Her altars, teach a lesson from Her pulpits, impose a penance or enjoin an act of reparation in the confessional, without laboring effectively to strengthen the government and promote the general welfare, the Church and the state are interdependent, absolutely inseparable. But the old notion of their relations has been reversed by the experience of this country. The state no longer supports the Church, and can never be permitted to support Her, but the Church must always support the state. (Applause.) It is to support of the state, then, as well as to support of the Church that I urge all my fellow citizens here when I ask them to be liberal and generous in their contributions to this Society, that the faith out of which democracy has been evolved—the force by which republicanism has been fashioned—may be extended and made effective all through this land, to preserve and guard this Republic, under which we have all prospered so greatly, where the Church has grown so enormously, and where her prospects are even more brilliant



than her achievements have been imposing, inspiring and satisfactory. (Applause and cheers.)

DR. KELLEY: Kindly keep your seats. The Committee on Resolutions will now render its report.

REPORT OF COMMITTEE ON RESOLUTIONS.

DR. BURKE, SECRETARY OF THE COMMITTEE.

Your Committee on Resolutions begs to report as follows:

RESOLVED, That this "First American Missionary Congress" approves and does hereby approve and ratify the action of His Grace, Most Reverend Archbishop Quigley, and the Catholic Church Extension Society, in convoking this Congress for the purpose of considering the great Missionary problems of the Church in America.

We congratulate them on its successful organization, intelligent deliberations, and important results.

We further express the earnest wish that it become a permanent institution in the Church, to be convoked at regular intervals and in different centers, through the medium of the Catholic Church Extension Society.

We desire here and now to express our deep gratitude to our Holy Father Pope Pius X, for the latest evidence of fatherly solicitude in advancing the Church to full participation in the advantages enjoyed by the older Catholic countries, under complete ecclesiastical organization. We renew our obedience to the See of Peter, and proclaim our reverence and respect for the illustrious Pontiff so gloriously reigning. (Applause.)



We acknowledge with sentiments of lasting gratitude the great debt we owe to the Congregation de Propaganda Fide, for the manner in which it has administered our ecclesiastical affairs up to the present. We pledge our sympathy and support to the great missionary work which it is carrying on in every part of the world.

We recognize the immense amount of good accomplished in the past by the Societies for the Propagation of the Faith and the Holy Childhood, and earnestly urge upon our people the need of increased support for these excellent institutions.

We are strongly of opinion that the time is not far distant when the Church in America, desirous of discharging her duty in a way commensurate with her opportunities and greatness, must inaugurate some distinct, adequate, national organization of its own, through which America's foreign missionaries may go forth to the world in America's name. (Applause.)

We recognize it as our first duty to support all those mission agencies which at present are operating with such signal success in the American field; notably, the Bureaus of Indian and Negro Missions, the Apostolic Mission House for the training of Missionary priests, the conferences of St. Vincent de Paul and the various Truth Societies engaged in the distribution of Catholic literature; and we bespeak the continued support of our Catholic people for the same.

We acknowledge the pressing necessity of a Catholic Missionary College to supply priests for our new and needy dioceses.

We take pride in the growth and progress of the Catholic Church Extension Society, and hope to see its organization speedily extended to every diocese and parish.

We return sincere and heartfelt thanks to all the agencies, civil as well as religious, especially to the press (applause) in the city of Chicago, which have contributed to the complete success of this First Catholic Missionary Congress.

Committee:

<p>RT. REV. JOHN J. HENNESSEY, D. D., Bishop of Wichita, Chairman.</p>	<p>RT. REV. THOS. F. CUSICK, D. D., Bishop-Auxiliary of New York.</p>
<p>VERY REV. A. E. BURKE, D. D., Secretary.</p>	<p>RT. REV. J. S. M. LYNCH, D. D., Of the Diocese of Syracuse.</p>
<p>MOST REV. S. G. MESSMER, D. D., Archbishop of Milwaukee.</p>	<p>REV. PHILIP J. O'DONNELL, Of the Archdiocese of Boston.</p>
<p>MOST REV. ALEX. CHRISTIE, D. D., Archbishop of Oregon City.</p>	<p>REV. JOHN J. DUNN, Of the Archdiocese of New York.</p>
<p>MOST REV. FERGUS P. McEVAY, D. D., Archbishop of Toronto.</p>	<p>REV. EDWARD A. KELLY, LL. D., Of the Archdiocese of Chicago.</p>
<p>RT. REV. N. C. MATZ, D. D., Bishop of Denver.</p>	<p>RT. HON. SIR CHAS. FITZPATRICK, K. C. M. G., Ottawa, Canada.</p>
<p>RT. REV. H. P. NORTHUP, D. D., Bishop of Charleston.</p>	<p>MR. P. J. O'KEEFE, Chicago.</p>
	<p>MR. M. A. FANNING, Cleveland.</p>

DR. BURKE: Other matters have come up before the Committee on Resolutions, but as they did not come in time we are unable to announce them here. I therefore have pleasure in moving, in the name of His Lordship, the Bishop of Wichita, seconded by myself, that the resolutions of the Congress be now adopted.

DR. KELLEY: Ladies and gentlemen, you have heard the motion made in the name of the Bishop of Wichita, seconded by Dr. Burke of Canada, that the resolutions as read be adopted. Are you ready for the question?

THE CONGRESS: Question.

DR. KELLEY: All in favor of the motion will signify assent by saying aye—contrary, no. The resolutions as read are carried.

Now, ladies and gentlemen, I have great pleasure in intro-



ducing the last speaker today, the last speaker of this Congress, and in doing so I want to do an act of justice to him.

Since this Congress started I have been the recipient of a great many compliments which I did not merit. I have been told right and left that I ought to feel very proud of the success of Extension and the success of this Congress. I want to say that the reason I did not show any particular amount of pleasure was that I knew in my heart that I was getting credit for something which was not mine by right. It is true that a great deal of work has been done under my obscure name, but you will kindly remember that it is not always the man who holds the shovel that is responsible for the railroad being built (laughter), and in this case I was only the man who handled the shovel. While you have been giving me the credit for this Congress and the credit for the Church Extension movement, let me say that you are forgetting the man whose inspiration has kept the second alive and whose idea the first is. I would like to go into details and show by example the truth of this, but it is hard for a priest to praise his Bishop. The inspiration of all, the man who sustained by his counsel, the man who was ever with the movement, ever ready to rebuke when rebuke was needed and to encourage when encouragement was required, the real builder is the last speaker, appropriately the one who gives the last word, James Edward Quigley, Archbishop of Chicago. (Applause and cheers.)

CLOSING ADDRESS.

ARCHBISHOP QUIGLEY: I was asked this evening on my way down to this meeting how long I was going to speak.



(Laughter.) I answered that, inasmuch as I was to be preceded by such orators as the Bishop of Wheeling and Hon. Bourke Cockran, in all likelihood when I stood up to speak, every man would seize his hat and every woman her wraps, and prepare to leave the hall. I am glad to see that what I foretold has come to pass. (Laughter.) I shall not, therefore, detain you long.

I simply wish to say that I am pleased beyond expression with the success of this First American Catholic Missionary Congress, now brought to so auspicious a close by this great meeting.

I am grateful for the response given to the call by the Rt. Rev. Bishops of the country. (Applause.) They have journeyed hither from their far-off dioceses to show their deep interest in the missionary work of the Church, and to encourage it by word and example. Needless to say that all our missionary efforts, without the cordial support of our Bishops, would end in failure.

I wish to thank the various committees of gentlemen who have had in hand the work of preparation for this Congress, and the work of guiding its proceedings, and at their head, Dr. Kelley, President of the Catholic Church Extension Society. (Applause.) It is true, as has been said here this evening, that I was in co-partnership with Dr. Kelley in founding the Catholic Church Extension Society of the United States. I take occasion to place on record, however, the fact that the real founder of it was the saintly Archbishop Bourgade of Santa Fe, New Mexico, who departed this life only a few months ago, and who is, I am sure, looking down upon us tonight and blessing our efforts for the advancement of the cause of our home missions.

Dr. Kelley, a few years ago, published a series of articles in one of our Catholic reviews advocating this Catholic Church Extension movement in the United States. I had,



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about the same time, laid before Archbishop Bourgade a plan for the organization of our home mission work, which I had proposed long before to Archbishop Corrigan of New York, but which had not been carried into effect owing to the death of that distinguished prelate.

When Archbishop Bourgade heard of these two plans, he brought Dr. Kelley and me together, and out of our conference on the matter came into existence the Catholic Church Extension Society of the United States. (Applause.) God has blessed it, and it is evident from the success of this Congress that it is dear to the hearts of all our Catholic people. (Applause.)

I have often said that if the success of this whole missionary movement, home and foreign, depends largely upon the encouragement it shall receive from Bishop and priest, it depends still more upon the support it shall receive from the great body of our Catholic laity. The chief end of this Congress was to make known to the world the missionary activities of the Church in all their details, that being made known, they might obtain from our good, faithful people, rich and poor alike, the encouragement and support they deserve. I think we have largely succeeded in doing this through this Congress. (Applause.)

I thank, particularly, in this connection, the newspapers of Chicago for the kindly attention which they have given to the work of this Congress for the advancement of the missions of the Catholic Church. (Applause.) They have done us great service by publishing full and accurate reports of its proceedings. I do not know how I shall ever be able to make sufficient return for their kindly interest, except it be to treat more courteously and good naturedly any representative of the Press of Chicago who may seek an interview from me in the future. (Applause.)

Now, ladies and gentlemen, this First American Catholic Missionary Congress is closed, and the real, practical work



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begins. That work must be done by you and me in our individual capacity as members of God's Church on earth. When an appeal is made to you by any organized and approved Catholic missionary agency, give it your heartiest support, and, as a result, our devoted missionaries everywhere preaching the Gospel of Christ and sacrificing themselves in His name, will work with better heart and greater courage, knowing that they have back of them the good will, the means, and above all, the prayers of the vast Catholic population of the United States and Canada.

I bid you all good night, and may God bless and reward you for the deep interest you have manifested in the holy cause of the missions, and in the First American Catholic Missionary Congress. (Applause.)

CATHOLIC SOCIETIES
AND THE CONGRESS



Catholic Fraternal Societies

THE ANCIENT ORDER OF HIBERNIANS.

An ardent love for civil and religious liberty has always characterized the Irish people, and as the race was Christianized without bloodshed they have ever been ardent advocates of religious liberty.

When the penal code was enacted in Ireland to degrade and exterminate the race and root out the Roman Catholic faith from the hearts of the Irish people, that natural instinct of the race that prompted opposition to oppression asserted itself, and the priest who risked his life in the performance of his religious duties, and the layman who sought the consolations of his religion, were naturally drawn more closely together by a mutual bond of sympathy.

Imprisonment, exile or death upon the scaffold were made by law the penalties imposed upon the Catholic priest for celebrating Mass in his native Ireland; and those who attended at the Holy Sacrifice were similarly punished for their temerity in disobeying the law. Naturally the poor peasant became the protector of the priest who risked his life for the spiritual welfare of his fellow man.

A projecting ledge of rock in some remote fastness of the mountain under the expansive canopy of heaven became the altar upon which was celebrated the forbidden Sacrifice; the peasant's keen eye became the sentinel to discover the alien intruder who dared to desecrate this sanctified spot, and the peasant's right arm became the bulwark of the Catholic priest to protect him against the hated emissaries of the government that sought to exterminate the race and eradicate the religion of the people.

As education was prohibited by law no written records of the sufferings and sacrifices of the people exist; but the tradition has been handed down from sire to son that the Irish peasants organized themselves into a society for the protection of the priest in the performance of his religious duties; and the admiration and respect of the persecuted peasants of that period for the Roman Catholic clergy have found an abiding home in the hearts of their descendants of the present generation.

No parliamentary enactment nor religious restrictions could induce the Irish peasant to renounce his faith, and in the furnace of religious persecution he became purified and ennobled and more ardently attached to the ministers of God and the faith of his fathers.



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Ireland, the modern Garden of Eden, was designated by God and dedicated by St. Patrick as the enduring nursery of the missionary spirit, the cradle of the heroic defenders of human liberty and the ardent disciples of the Roman Catholic faith. No matter what religious revolutions rolled over the other countries of Europe, suffering Ireland remained ever faithful. In her whole history the Emerald Isle has never aimed the arrow of unbelief or the sword of schism at the heart of the Catholic Church.

Alien laws may extinguish the liberties of the children of the Gael, penalize Catholic worship, persecute the peasant and proscribe the priest, but the Irish heart throbs true to the teachings of St. Patrick.

In this atmosphere of piety purified by persecution and the penal code and amidst such surroundings was organized in the early part of the Eighteenth century that society which today bears the honored name of the Ancient Order of Hibernians.

In after years when alien oppression drove the Irishman from his native land, and a constitution guaranteeing religious liberty induced him to make his habitation under the Star Spangled Banner, the Irish exile brought with him the faith of his fathers, which has flourished in a fruitful field, affording limitless opportunities for the dissemination of Christian principles.

Denied in his native land the religious liberty and political freedom guaranteed under the admirable constitution of this glorious republic, the best blood, and brain, and brawn of Ireland emigrated to the United States of America and brought to this larger field of opportunity the faith, the fortitude and the fidelity that distinguished the race for centuries in their native land.

Here the virtue, the valor, the vitality and the virility of the Irish people combined to nurture the principles and disseminate the teachings of the Roman Catholic Church. Wherever the Irish people settled, the spire of the sacred edifice bore aloft the Christian cross proclaiming to the stranger that the Irish exile had planted the seeds of Christianity on the fertile soil of free America. Soon the parochial school was erected beside the church by the poor man's mite frequently and freely given; and the saintly Sisters, the maiden missionaries of Mother Church, taught the children of the Irish emigrant the beautiful lessons St. Patrick had preached to the pagan Irish centuries before.

As early as 1836 the parent organization in Ireland commissioned their exiled countrymen to organize the Ancient Order of Hibernians in America, which was to be composed of practical Roman Catholics of Irish birth or descent, not affiliated with any secret society whose principles were contrary to the laws of the Catholic Church. It was enjoined upon



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the new branch of the organization in America that "you do all that is in your power to aid and protect your Irish sisters from all harm and temptation, as the Irish woman is known for her chastity all over the world. Some of them may differ from you in religion; but, brothers, bear in mind that our good Lord died for all, etc."

With this commission and this injunction the exiles of Erin organized in the State of New York in 1836 the Ancient Order of Hibernians in America. In his new home the Hibernian encountered obstacles, surmounted difficulties and endured hardships. He was the butt of the ridicule of his neighbors; but he endured all and finally conquered and achieved honor, affluence and distinction in his adopted home.

In this new field of usefulness the primary principles of the parent organization were adopted, and Religion, Education and Patriotism became the moving spirits of the Ancient Order of Hibernians in America. Their meeting halls were always open to the Roman Catholic priest, and their pocket books were never closed against appeals for any worthy work of charity. The Catholic clergyman looking for subscriptions to build a church or convent first appealed to them at their division meetings and always found ready response and generous contribution.

In order to enable his family to receive the consolations of his religion the Irish exile gave freely of the fruits of his daily toil to build the sacred edifice in which he may worship God unmolested by alien law. To demonstrate his desire for education and enable his children to secure the advantages denied him in his native land, he pays a double tax to establish and support parochial schools where Christianity may be taught with secular education. And to promote the principles of patriotism he asks that the history of his motherland be taught in the schools that he has established; believing that a knowledge of the history of Ireland, ever faithful to the Catholic Church, will inspire his children to emulate the virtues and propagate the faith of their ancestors.

With Friendship, Unity and Christian Charity as his motto, and Religion, Education and Patriotism the guiding principles permeating and ennobling the activities of his daily life, the Hibernian in America has accomplished wonders and attained distinctions beyond belief, were not his achievements present and permanent realities through this nation demonstrating his religious fervor, his educational progress and his enduring patriotism.

Among the many things accomplished by the Ancient Order of Hibernians and Ladies' Auxiliary during the past twenty years may be mentioned the following set forth in an official statement published in the National Hibernian of December 15, 1908:

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"During the past twenty years the Ancient Order of Hibernians and Ladies' Auxiliary have paid out for sick and funeral benefits the grand total of..... \$7,174,156.00
Charitable donations to churches, schools and orphanages.... 4,481,146.00

In addition to the above benefits and donations, the Ancient Order of Hibernians has expended the following sums out of its treasuries:

Johnstown, Charleston, Kansas City and Galveston flood and earthquake disasters.....	\$10,000.00
Gaelic League in Ireland—National, State, County and Division donations	15,000.00
San Francisco earthquake sufferers.....	44,000.00
West of Ireland famine sufferers (1898).....	1,000.00
Boer War Ambulance Corps.....	10,000.00
Endowment of Chair of Celtic Languages at the Catholic University of America.....	50,000.00
Trinity College Scholarship, Washington, D. C., endowed by the Ladies' Auxiliary.....	10,000.00
Grosse Isle Monument to fever ship famine victims.....	5,000.00
Catholic Church Extension Society (estimated).....	20,000.00
Estimated outlay for the purchase of Irish histories for parochial schools	10,000.00

Total expended for educational and charitable purposes during the past twenty years.....\$11,830,302.00

When it is considered that the A. O. H. is not an insurance organization, this record stands unequalled by any other fraternal society in existence, and is a glorious monument to the faith and patriotism of the Irish race in America.

Our Order may not own as many fine buildings or club rooms as other fraternal bodies, but it has by its good deeds won a place in Catholic America that will endure forever."

At the National Convention of the Order held in Indianapolis, in July, 1908, the National President, Mr. Mathew Cummings, in his official report stated:

"The Catholic Church Extension Society is doing great work for God and humanity. I believe that our society should identify itself with that great work, either by erecting a chapel dedicated to our Order, or by the divisions of our Order making a voluntary contribution to the Church Extension Society each year. I believe that is where our charity should be directed in the future, and I strongly recommend to the members of our Order that they give generously to this great Catholic work."

In pursuance of that recommendation of the National President the



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Committee on Church Extension recommended to the convention that each division of the Order donate \$5.00 per year until the next convention, and the convention unanimously adopted the recommendation. This is the generous feeling manifested towards the Catholic Church Extension Society by the National Convention of the Ancient Order of Hibernians. The Ladies' Auxiliary have manifested a similar generous spirit towards the Church Extension Society and many divisions of the Auxiliary have donated \$5.00 and \$10.00 each to this society during the past year; and this spirit of generosity among these societies is only in its infancy. With a membership of 200,000 practical Catholics in these two organizations manifesting this generous spirit towards the Catholic Church Extension Society it is impossible to conceive the future possibilities of the progress of the Ancient Order of Hibernians along the lines laid down by the Catholic Church Extension Society.

One word relative to the material composing the Ladies' Auxiliary to the Ancient Order of Hibernians. Feeling that none could help the cause of Hibernianism more than the mothers who mold the character and shape the destinies of the children who are destined to become the Hibernians of the future, the National Convention in 1894 decided to organize the Catholic women of Irish birth and blood into an auxiliary association to aid in disseminating and fostering among the Irish people the spirit of Friendship, Unity and Christian Charity.

With a civilization reaching back for twenty centuries; a sanctification that has been developing since the days of St. Bridget, and a heroic ancestry whose blood was royal before Dane or Saxon set foot upon Irish soil, we have the present dutiful and delightful "Daughters of Erin," famed for virtue, renowned for beauty, for whom Nature never revealed an equal, nor has God made a superior!

Rocked in the cradle of innocence by the chaste daughter of a virtuous wife; nursed on the breast of one who has taken as her model the Virgin Mother of God; reared in peaceful homes and trained in Christian schools where Chastity, Charity and Obedience are the handmaids of her teachers—amid these surroundings have been nurtured those charming helpmates the Hibernians have chosen to aid them in the noble works of religion and charity undertaken by their ancient honored Order.

Thus it may be seen that the Ancient Order of Hibernians from the very inception of the society has been not only a Catholic Church Extension Society, but a Catholic Priest Protective Society; that the protection of the Catholic Priest and the propagation of the Catholic faith have been the primal principles of the Order; and that their past history and achievements have proved that the Catholic Church Extension Society will find in the future no more cordial supporters, ardent assistants, nor gen-



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erous contributors to the work of Church Extension than the ever faithful members of the ANCIENT ORDER OF HIBERNIANS and their charming sisters of the LADIES' AUXILIARY. EUGENE F. O'RIORDAN.

THE KNIGHTS OF COLUMBUS AT THE CONGRESS.

By Jerome J. Crowley.

The Knights of Columbus played a conspicuous part in the opening ceremonies of the Congress. Represented by three hundred members of the fourth degree, forming an escort of honor, they led the procession of priests, prelates and noblemen of the Church to the cathedral. Before its portals they halted, forming in long lines, a guarded way for the solemn procession of churchmen.

As the visitors passed within their lines, the Knights of Columbus drew their swords and stood at salute. Dignified and military in bearing, the movements of this representative body of the great order added color and charm to the beautiful pageant.

Following the services in the cathedral, the knights, in honor of the Congress, exemplified the fourth degree of the order, welcoming four hundred selected men in the order's uniformed rank. This degree, the highest to which a Knight of Columbus can attain, was especially impressive on this occasion, the presence of several dignitaries of the Church lending unusual interest. William F. Ryan, Master of the Fourth Degree in Illinois, assisted by Henry J. Lynch, Secretary, and John J. Phelan, Jerome J. Crowley, James G. Condon, James Donohoe, Rev. J. Henry Nawn, John Murray and Captain Edward J. White, who constituted the official degree corps, made this degree one that will be long remembered in the history of the organization.

At the conclusion of the rites of the order, the knights marched from the Temple Building, where the work was performed, to the Auditorium Hotel, where was held probably the most noteworthy banquet ever enjoyed by a Catholic body in the west.

The participation of the Knights of Columbus in the opening of the First American Catholic Missionary Congress added a rare enthusiasm to the event. This order has enjoyed a career marked with unusual success. In the few years of its existence it has spread its influence throughout the entire nation and far beyond its borders. Today its force is felt, not alone in every state of the Union, but in the Canadas, within the old City of Mexico, and across the seas in the metropolis of our new possessions. A quarter of a million selected Catholic men now stand



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within its fold. The enthusiasm of its members and the attractiveness of its ceremonials, together with its widespread reputation as a strong supporting arm of Mother Church, are a few of the reasons for its unprecedented progress. Although still in its infancy, its record, though marred by a few mistakes, has been a record of splendid achievements. In every community where it has been organized it has made its force felt in every uplifting Catholic movement. Nearly all of its councils generously support Catholic education, endowing scholarships in Catholic colleges and awards for proficiency in Christian doctrine and history. It has endowed a chair of secular history in the Catholic University at Washington, and is today considering plans to raise the sum of \$500,000 as an endowment for the Catholic University.

In civic affairs the influence of the order has likewise advanced. In the State of Colorado, in response to its demand, October 12th, Columbus Day, has been declared a state holiday. The same action has resulted through the efforts of Knights in Chicago and various other cities, and today a bill is pending in the National Senate and House of Representatives to make this day and date a national holiday in honor of the great discoverer and the Catholic inception of this continent.

The work of the Catholic Church Extension Society has claimed the interest of the Knights of Columbus, and some of its councils have already subscribed for life membership in the society, while others have generously subscribed to the movement.

Its record during the past few years is one of accomplishments, although necessarily much of its energies had to be spent in the up-building of its strength within. Its future is filled with illimitable possibilities for good. The foundations of the order are strong, and if it perseveres faithfully it will win splendid victories for the Church.

The scene presented on the occasion of this banquet will never be forgotten by those fortunate enough to witness it. Eight hundred Knights of Columbus, in evening dress, wearing the baldric and sword of the major degree, welcomed the distinguished delegates to the Missionary Congress with hearty acclaim. The days when knights gave themselves unreservedly to the service of their king were recalled when these gallant representatives of present-day Catholic chivalry pledged their love, obedience, and fealty to their guests, noble men of Mother Church. James Maher, State Deputy of the order in Illinois, presided as toastmaster, and his address of welcome to the Knights and their guests opened the program of the evening. Mr. Maher at the conclusion of his remarks introduced the first speaker of the evening, the Chaplain of the order in Illinois, the Right Reverend Peter J. Muldoon, whose appointment as Bishop of Rockford had just been announced.

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ADDRESS OF MR. JAMES MAHER.

"Most Reverend Archbishop, Right Reverend Bishops, Reverend Fathers, Gentlemen:

"On behalf of the Order of the Knights of Columbus in the State of Illinois, I desire to thank all our friends here for their presence. Permit me also to take this occasion to congratulate the members of the order on the magnificent showing they made today at the cathedral services.

"We are assembled around this banquet table tonight to bring to a fitting close a day which has marked the advancement and progress of the Order of the Knights of Columbus in the State of Illinois. Nearly every Knight at this board had been invested with the rank which entitles him to wear at his side the symbol of knighthood. The sword which we wear is not likely to be used in the clash of arms in defense of the Church, or to advance the standard of the Cross in hostile and barbarous lands. It is a mere symbol, emblematic, let us hope, of the spirit with which we are inspired to accomplish by our lives and by our acts that which would be impossible by force of arms.

"Our organization, if it is to be successful, if it has a mission, must be successful and perform that mission by making its entire membership better know and understand themselves, their duties to their Creator and their fellow man. Our progress and power for good must be dependent upon how much the individual membership of our order is brought into that higher life where religion and education have their dwelling place.

"The Order of the Knights of Columbus has had a marvelous and wondrous growth numerically, but the power which it shall wield for good is yet to be determined. We have as yet no assurance that the historian may ever record any of our acts as being worthy of being perpetuated, and yet who shall say that it has not been the means of inspiring many individuals with hope and encouragement, self-sacrifice and devotion; of bringing many individuals to a better appreciation of themselves and of causing them to give to life's work the best that is in them. But if we are to live up to our ideals we cannot give ourselves up to the glorification of our pride or the gratification of our vanity. We must by our words, our deeds and our lives prove our worthiness for the high place we presume to occupy. Our badge of knighthood must be something more than a mere symbol. We must be active in the uplifting and betterment of mankind, ever striving for advancement in manly qualities and religious zeal, ever working in obedience and under the guidance of Holy Mother Church. Our aim must be to make our order worthy of the approval and blessings of the Church, to make every Catholic layman worthy of membership in our order. It is peculiarly fitting that our order, which may be

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considered an order controlled by laymen, should at this banquet board, on the eve of the great Catholic Congress about to be held in our city, have with us representatives of that great movement led by the clergy for greater Church Extension. Church Extension aims to bring the light of faith and the comfort of religion to all. Our order aims to bring every faithful son of the Church within its ranks. We, in imitation of the Church, work in unity through obedience to supreme authority. Supreme authority in the Church is vested in the Holy Father, to whose name will be offered the first toast of the evening. The speaker to the toast is our beloved Chaplain. I have the honor, the privilege and the pleasure of presenting the Right Reverend Bishop Muldoon."

The greeting given Bishop Muldoon on this the eve of his departure from Chicago proved an ovation. His toast was a delight to his auditors, though all too brief.

BISHOP MULDOON'S ADDRESS.

"There are other speakers on the program whom you have not heard before. I have only a few words to say in response to the toast that has been set opposite my name, and those few words are to waft a message from this assemblage to the Holy Father. It is to tell him that there is no body of men in the United States in whose hearts are deeper sentiments of loyalty, affection and obedience to authority than in the hearts of the Knights of Columbus.

"I have said on other occasions that you stand for that which is best in Catholic manhood, and that which is best in every Catholic heart is obedience to properly constituted authority, and hence, Sir Knights, tonight, whilst giving our love, our affection, our obedience to him, we salute him as the Vicar of Jesus Christ and tell him in our tenderest sentiments that we love him because he speaks as one having authority. We say to him tonight, that as the Father, we kneel before him and ask for his blessing upon all our works and all our undertakings; that as the restorer we, the members of this young society, come to him seeking for some of his strength, some of his love, and for the bringing within our Church of all that is dear to Jesus Christ.

"The Holy Father has expressed time and time again lately his love for America, and we, the members of the Knights of Columbus, wish to say to him, for every pulsation of love that he has given to us we are grateful.

"We trust that from this body there shall never come aught to pain his heart, or aught to cause him to droop his head in shame.

"Holy Father, we ask thy blessing; Vicar of Christ, we love and are obedient to thee, restorer of things in Christ. May thy years be many and may thy victory be great."



Cheers followed the glad tidings of the Holy Father's good will toward the order and the beautiful tribute of love paid to his holiness.

ADDRESS OF THE RT. REV. JOSEPH M. KOUDELKA, D. D.

"The immigration from Bohemia to America began in 1848, when a revolution shocked the foundations of European governments. The first Bohemian immigrants sailed to New Orleans, and from that city up the Mississippi River to the great northwest. A considerable number of Bohemian immigrants settled in St. Louis, others went as far as Minnesota. Wherever the Bohemian immigrant settled his first thought was for a church and school, and though in poverty very often he wished in due time to make any sacrifice to fulfil the desire of his Catholic heart.

"So far as the records show, the first Bohemian church was built in 1854. Had the Bohemian immigrants been accompanied by good, zealous and sacrificing priests, the condition of Bohemians in the United States would be entirely different today.

"Unfortunately there were only a few priests capable of ministering to the spiritual wants of these people. Priests of other nationalities, no matter how willing, how self-sacrificing, were unable to do effective work for these people, for the reason that they could not speak their language. Hundreds in consequence of it left the Church, but the indifference and ruin would have been greater still had not God in His mercy inspired good, zealous priests in Bohemia to leave their native country in order to minister to their countrymen in the United States.

"It is from the efforts of that small, zealous band of Bohemian pioneer priests that we have today so many large and flourishing Bohemian congregations. Among these apostles, in the first rank stands Monsignor Hesong, who by the Bohemians is called lovingly, 'our father.'

"In September, 1865, he came to St. Louis, and at once began to do effective work bringing back to the fold the scattered flock. Behold the beautiful large buildings of St. John Nepomuk's congregation in St. Louis; behold the buildings of St. Prokopius congregation in Chicago; behold the buildings of St. Wenceslaus congregation in Cleveland, and Lourdes congregation in Cleveland, and other places, and be convinced what Bohemians can accomplish when they are led by the good, zealous pastors of souls.

"The tide of Bohemian immigration was between the years 1865 and 1890. Hundreds and thousands, no longer able to bear the burden of poverty in their native land, came to seek a better home in the United States. At this period immigration was directed towards New York and Baltimore, and from these two cities the stream flooded westward, leaving hundreds in the cities of Pittsburgh, Cleveland, Detroit, Chicago, Milwaukee and St. Paul.



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"The largest portion of Bohemian immigrants sought the rural districts, engaging in farming. The states where the most Bohemians settled are Illinois, Iowa, Kansas, Minnesota and the Dakotas. Alas! many worthless, unbelieving came with the Bohemian immigrants, and their chief delight was to deny the faith of their fathers and to spread their pernicious doctrines by means of a perverse press. What a terrible havoc did it create among the simple people, especially in large cities! This was a source of great grief to that little band of Bohemian pioneer priests. They decided to establish a newspaper in order to fight this movement, and shortly the first Bohemian newspaper was established here in Chicago, in the year 1867. Unfortunately, circumstances conspired to wreck this enterprise within a year, but this little band of Bohemian pioneer priests were not deterred from making a second and successful attempt in the year 1872. Great and difficult were the sacrifices this little band of pioneer Bohemian priests had to endure in order to secure this undertaking. This paper is published still in St. Louis, and it has preserved the faith to hundreds and thousands of Bohemians. It was the only weapon at our hand to ward off the hostile attacks upon our religion and to preserve that religion in the hearts of our countrymen. The proceeds of that newspaper were used to spread the Kingdom of God, to save our own, to save those who rightly belong to us, and many Bohemian congregations owe their existence to the support secured from the proceeds of that newspaper. Today we have several weeklies, Bohemian weeklies; we have semi-weeklies; we have monthlies, aye, we have a Catholic Bohemian daily newspaper, due to the wonderful first sacrifices of the Bohemian **Benedictines** of Chicago.

"A new danger appeared in the shape of anti-Catholic secret societies. In order to fight that new difficulty Catholic Central Associations were established for men and women, and today the Catholic Central Associations for men number over fifteen thousand members, and of women, over twelve thousand.

"When I was ordained, in the year 1875, there were only twenty Bohemian priests in the United States to minister to the spiritual wants of that widely scattered flock. The difficulties can be easily understood when I tell you that if I needed in Cleveland a Bohemian priest to help me on special occasions, the nearest one I could find was in Chicago or in St. Louis, and with what poverty we had to contend! The Bohemian immigrants themselves were poor and could do but little for the support of their pastors. My residence, for instance, was a room under the church; for a long time my bed was a mattress lying on the floor; a trunk filled with few books and some clothing was all my furniture. I took my meals now with this family, then with another family, but still I was fortunate

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compared with my brother priests living in Kansas and Nebraska, who had to content themselves with beds covered with branches of trees, but this small band of missionaries willingly and gladly bore their sacrifices for their people. Only a few of them are living yet; most of them are gone to their eternal reward, but the spirit of these pioneers of the faith is active and fruitful. Today we have one hundred and twenty Bohemian congregations, with one hundred and sixty priests. We have a college established by the Bohemian Benedictines here in Chicago, so the grain of mustard seed grew up to a large tree. This tree had to endure fearful hardships; many, many branches were torn off and much of the foliage was scattered, but we count in the United States about six hundred thousand Bohemians, and half of them have left the Church in spite of all efforts to save them. They are fallen victims of a depraved press, victims of anti-Catholic secret societies.

"May the spirit of that self-sacrificing band of Bohemian pioneers pour itself forth into the hearts of the younger clergy; a spirit that has given life to so many large and beautiful and flourishing Bohemian congregations."

In introducing the principal speaker of the evening, the toastmaster said:

"We who live here in the United States have gotten into the habit of calling it America—sometimes, I believe, we have almost made it an article of creed, that America does not extend beyond the confines of the United States. That may be true from a political standpoint, but from a Catholic standpoint America extends very far, indeed, beyond the confines of the United States, and in the principles of our Order we know no boundaries between our northern sister Canada and the land we live in. We have here to-night with us from that land a man who stands high in all circles of society, a profound scholar and jurist, an eminent statesman, and Catholic layman of the highest type, who has come here at a great sacrifice to himself, leaving his work for the sole purpose of being with us to-night, being obliged to leave to-night to take up again the burdens of his office.

"It is a great pleasure to me, an honor to me, and I am sure it will be a great pleasure to you and an honor to you as well, to listen to the Chief Justice of the Supreme Court of Canada. I do not present to you this eminent Catholic gentleman, Sir Knights, rather do I present you to him.

ADDRESS OF THE RIGHT HON. SIR CHARLES FITZPATRICK, K. C. M. G.

"My Lords and gentlemen," Sir Charles Fitzpatrick said, "quite naturally I feel honored by your invitation to come here to-night, at the



same time I must frankly admit to you that I accepted the invitation with some misgiving. I felt then, and I feel in larger measure now, the truth of the saying in the book of Ecclesiasticus "that the wisdom of the secret cometh of the opportunity of leisure." And it is one of the many drawbacks of a busy professional life that however great one's interest may be in those questions that affect the spiritual side of our life, however keen one's interest may be, and however strong one's feeling to manifest, to give practical effect to it, the leisure is almost invariably wanting.

"Gentlemen, as I realize that you have within the limits of your great city so many Bishops and Priests and laymen the question that naturally suggested itself to my mind was, Why are there so many gathered here together? Is it for the purpose of promoting some great financial undertaking? Is it for the purpose of solving some difficult political problem? No! We are here to-day in answer to a summons that has been heard throughout the world at different epochs from the days when the Second Isaiah made an appeal to the undying patriotism of the Jewish people, 'Arise, arise, and put on thy strength.' There has been a wonderful awakening in answer to an appeal made by God's prophets, and, may I say, by the voice of God himself.

"We have each one of us here something to perform. Some of us in our homes; some of us in the churches, and some of us even in the busy markets of commerce; and in answer to that summons we have come from the storm beaten shores of the Atlantic; others from the smiling coast of the Pacific and others again from the land of the orange grove, and some from the home of the Canadian Pines. Let me here pause to congratulate the Archbishop of Chicago for having given form and expression to a thought that was within us and for having given us an opportunity to come together in this great city, in this, the year of our Holy Father's Jubilee.

"I said this was a time of great religious awakening. All Christendom seems alive to the necessity of further religious action, but in that great movement of all Christendom what is to be the place of the Roman Catholic Church? I say the place of that church will be in the very front ranks. To that Church was given Christ's Divine admonition expressed in these words, 'Go ye and teach all nations.'

"Also let us remember that there is a heritage of glory connected with the Catholic Missionary movement which put upon us all, priests and laymen, heavy obligations, for there is no part of the habitated globe where men and women of our Church have not given up their lives for the propagation of the Gospel of God, and when I speak of the Roman Catholic Church I do not mean the clergy exclusively. We, the laymen, have also our duties, our responsibilities. We must in the first place live



our lives in the open, in the broad noon-day glare, so that all men may understand that we live for purity and honesty. We must live our lives in such a fashion as to be examples to all good citizenship. We cannot, I admit, hope to compete in the munificence of our gifts with men of other creeds, but it has been given to us to pray the blessing that was extended to the widow's mite, and we can also pray that we may rely on the abundant and right spirit of self-sacrifice which our Missionaries have proved themselves to be possessed of in great store.

"My Lords and gentlemen, I would like to say a word or two about the situation in Canada.

"To many of you, I can realize, America extends from—I was going to say, from the Gulf of Mexico to the North Pole—but it extends even further South; and I quite admit, that Canada is looked upon as a mere portion of territory destined in an all-wise Providence to act as a shield to cut off from your favored land the icy blasts of the North Pole. To many of you, I know, Canada suggests the idea of a country of magnificent distances. Well it is that, as I realize, having started yesterday morning from home and reached here this morning, traveling at the rate of sixty miles an hour, but although Canada may be a country of great distances it is something far more than that. Religiously speaking, let me point out to you the situation in the Province of Quebec, the French Province, from which I come.

"There we have an ideal situation from a Catholic standpoint. We are perfectly equipped in so far as the word perfection applies, humanly speaking, with respect to our schools. With respect to our clergy, we have ■ magnificent clergy, second to none in the world, zealous, learned and devoted.

In Ontario the conditions are, perhaps, not quite so perfect, though good. But in the West, there our difficulties begin.

From the great lakes to the Rocky Mountains we have ■ population which has not yet reached ■ million, not a great many when speaking to a Chicago audience, where I understand you count your population by millions, but let me tell you something about the people of the North West, what they have accomplished.

"During the last year, a population of less than a million produced over one hundred and ten million bushels of wheat, the greater part of which came from Manitoba; they produced forty thousand bushels of barley and two million bushels of oats. The money value of these products is over \$250,000,000.00, for ■ population of less than one million, and in that estimate I take no account of the product of their forests, or their mines of coal, silver, lead and gold.

"Now that population of a million, excluding the English and French



speaking Catholics, is made up to the extent of almost one-fifth of Lithuanians, Galicians and Poles, all Catholics; but Catholics who unfortunately, owing to the conditions that exist there, are without practically any religious assistance whatever. There is our problem. To provide for the necessities of the present, and, moreover, to provide for the necessities of the future.

"I have told you what the North West has produced this year. Let me tell you that there are over three hundred and fifty millions of acres of land in that country, not one tithe of which has been taken up. If we mean to hold our own in that country, if we mean to exercise our legitimate share of things, it is an absolute necessity for us, not only to make provision for the present, but to make provision for the future. Otherwise, the doors of what must eventually be one of the great vineyards of the world will remain locked and barred against Catholics, because Catholics do not go where they cannot get religious comfort and assistance.

"Now there are the problems and you will naturally put to me the question, "What are you doing to meet them?" We are trying to meet them to the best of our ability by imitating the good that you have done by your Catholic Church Extension Society. We have established a branch of that society in Canada and we are endeavoring to carry out within the limits of our country what you have so successfully accomplished here, and I am proud to-night to be able to make this announcement to you that the last addition to our ranks is no less a person than Sir Thos. O'Shaughnessy, President of the Canadian Pacific Railroad Company, which, we claim to be the greatest railway corporation in the world.

"Catholics in Canada, as you are aware, are mostly recruited from the ranks of the French and English speaking population, and I say it here without the slightest fear of contradiction, that the world may be well challenged to point to a nobler or to a purer heroism than that performed by those men who in the long ago left France to explore the St. Lawrence and to settle upon its forests. These are the men who discovered the St. Lawrence and explored the great lakes and forged on through the United States. They were the first men to stand within the shadow of the Rocky Mountains, with the Cross as their only weapon, advancing into the fastnesses of the forests to carry the fruit of the redemption to the redmen. These are the men who inscribed on the rolls the names of La Salle and a score of others. With that modesty that is characteristic of an Irishman, I did not say anything about the important part played by my people, perhaps not so much in Canada as in the United States, and more especially on the other side of the water, but



I feel that I am well within the historical truth when I say that the nations of Europe are indebted to the children of Ireland for having given to them, and on more than one occasion, evidence of being possessed of the highest courage of which the heart of man is capable, that of giving testimony, even unto death for the convictions of the soul. Gentlemen, those who are in doubt about the ability of the Irishman to play successfully the role of missionary, need not take my words because they will be considered lightly, but take the *Monks of the West*, because there you will find how the peaceful Irish monk set forth from the shores of England, and you will there learn something of the old missionary spirit of the Irish. You will find that in the cause of religion they were as good as they were in the defense of any flag they ever undertook to support.

"Gentlemen, I will finish as I began, with thanks for your great hospitality and asking you to join with me in a solemn declaration of our undying attachment to the old faith."

A VOICE FROM THE SOUTH.

By Right Rev. P. J. Donahue, D. D.

"Thirty-two years ago, I believe, I went to the Philadelphia Centennial and at a booth there I saw exhibited for sale some sandal wood mementoes in book covers of Jerusalem, and other knick-knacks from Damascus. I approached the vendor, walked in like a prospective customer, and after having paid my good money I began to try to draw out from him some idea of the country from which he ostensibly came, but he said to me, 'Your reverence, I never saw the place; it is from Limerick I am.'

"Mr. Chairman and gentlemen of the Knights of Columbus, I feel pretty much in the same position this evening as that good honest Irishman felt thirty-two years ago in the City of Brotherly Love. You ask me to emulate a voice from the South. I do not belong to the land of Jefferson or Washington, or of those other great Southern names in history. I am from West Virginia. I do not belong to the solid south, and from all the accounts I hear of the consumption of corn whiskey down in that region, I do not want to belong to the liquid south.

"You know, West Virginia, when we had a little unpleasantness some forty-seven years ago, seceded from the South, and so I consider that your selection as a gentleman to give forth a voice from the South has been most unfortunate.

"Gentlemen, although I disclaimed and seemed to discredit the South, I want to tell you all I love the South; I love the land of Washington, and Jefferson, and Randolph.



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"I love the people of the South because of many things: Their warm, hearty hospitality, their quickness to advocate their rights, their generosity and largeness of heart. They resemble so much our Celtic race, embodiment of manhood, not indeed to the exclusion of other nationalities. While we have our faults, and doubtless many of them, still there is something great about the man who is loyal to the Church, who is willing to fight, no matter under whatsoever flag he may be raised, something great, that, like the North and like the South, is tender, and true, and loving, and enduring.

"Gentlemen and Knights of Columbus, although I have come into this room under false pretenses, as it were, I am glad I am here. It is my great honor and pleasure this evening to join you in your felicitations of my classmate, the Right Reverend Peter J. Muldoon, the Auxiliary Bishop of Chicago. I have known him for nearly a quarter of a century and no word that has been uttered in his praise or ever will be, is beyond his mead. I know him to be a true knight in the noblest acceptance of that term. I know him to be, in the words of Tennyson,

'And indeed he seems to me
Scarce other than my own ideal knight.'

"There is another characterization by Tennyson of the true knight—

'Who revered his conscience as his king;
Whose glory was redressing human wrong;
Who spake no slander, no, nor listened to it;
Who loved one only and who gave to her.'

Which, of course, all cannot measure up to, but I want you gentlemen, you Knights of Columbus, to fulfill them as a protest against the impurity and the licentious scandal with which this country is afflicted. They swore to love one woman only and to cling to her. My Right Reverend friend and I cannot fill that bill of plans and specifications, but you whose vocation it is to fill the position of married men in the world, I appeal to you to-night to stand for all that is just and all that is true and all that is worthy of good, and so shall every man and every knightly knight make himself an extension society for the spread of this idea of purity and moral fealty.

"I wish I could tarry here with you a little longer to dwell upon this idea. I wish I could impress upon you the worth of real, true knightly honesty. I wish I could by burning words, both in my capacity as visitor and minister of your cause, sink deep down in your hearts that sentiment of Sir Galahad, the knightliest and purest knight of all King Arthur's Table. 'The cause of men might then last because my sword is truth.' That is the attitude of a Christian Catholic Knight of Columbus



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in these opening years of the Twentieth Century and that is the spirit that I pray God will instill into this Order of two hundred thousand in the United States, in Canada, in the Philippines, and in other parts of the civilized world, by giving them honesty, uprightness and civic pride in all the institutions of these United States.

"I wish I could stay with you longer, to dwell upon the great work of the Catholic Church Extension Society, and to spend what might be the last evening for many of you in company with your Right Reverend Bishop, formerly Auxiliary Bishop of Chicago, now Bishop of Rockford. Let us all pray for him that in the new office in which he is about to assume new responsibilities, that God may give him strength and grace to be such a model Bishop as the first of Rockford, as to give luster to all his successors throughout the centuries."

THE CATHOLIC LAYMAN AND CHURCH EXTENSION.

By Mr. Thomas H. Cannon, High Chief Ranger of the Catholic Order of Foresters.

"During the past week there has been put forth an expression from a man than whom no other is more willingly listened to among our countrymen. I refer to the letter of President Theodore Roosevelt in reply to an inquiry as to the right or possibility of a Catholic man to occupy the most exalted position among our people, the Presidency of the United States.

"You will remember, Sir Knights, that in his reply to his correspondent the President took the sound, common sense view, the broad tolerant American view, that the religious convictions of a presidential candidate were more or less a private affair and should have no consideration in connection with his qualifications for that high office. In the forceful style that characterizes his public utterances the President declared that any man of clean and upright life, honorable in all his dealings with his fellows, and fit by qualification and purpose to do well in that great office, ought to be entitled to the suffrages of his fellow citizens.

"This utterance of the leading American citizen has done and will do great and lasting good to Americans of the Catholic faith. It will go a long way towards removing prejudice and bigotry and in stifling dissensions over creed among our common citizenship.

This declaration of the President is of great importance to the Catholic man. To speed the dawn of that happy day when religious dissension shall be forever buried and replaced by Christian Unity should be a part of the life work of every patriotic Catholic. It is not enough that work in this direction shall be left to Hierarchy and clergy alone.



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The layman has his part and should accept the labor and the responsibility.

"We are at the beginning of the greatest movement ever inaugurated on the Western Continent, the work of Church Extension opened to-day in the first Catholic Missionary Congress. Sir Knights of the laity, every man may have his share of the work in this great movement. We cannot all, perhaps, become life benefactors of Church Extension, but we can contribute something from our means in the aid of the cause. We are not all of us so endowed with talents as to be enabled to take part in all the discussions of the Congress, but we can profit by them and broaden and expand ourselves in absorbing the truths and principles which will be enunciated during these meetings and help spread them among all the people. We may not all become missionaries, but we may by the integrity of our daily lives, the example of our Catholic conduct in public and private life, preach a forceful sermon to our neighbor which may help to win him to the true faith. We may help to create a Catholic public opinion by the support of the Catholic press and Catholic literature and strive to see the Catholic cause properly represented in the secular press. We possess the ancient and the true faith.

The free land we live in and the liberty we enjoy are as much, if not more, the heritage derived from our Catholic forefathers as may be boasted by the men of other faiths.

"The story of the Catholic part in American history must be written and promulgated. Your society glorifies the name and memory of the great Columbus, the discoverer, whose mission of discovery must have failed but for the encouragement and support of the Catholic monk and monarch. Following in his train as discoverers were the Catholic Cabots and Vespucci and Verranzo and De Soto and all the rest. And to Canada came Cartier, and Champlain, and Maisonneuve, and the hosts of other intrepid and valiant men, and with them in almost every case the Catholic priest, the missionaries to the natives, many to suffer cruel martyrdom at the hands of the savages. And in the Catholic Colony of Maryland, the Calverts, first in America, proclaimed the doctrine of freedom of conscience and religious toleration.

"Our Catholic patriots were the signers of the immortal Declaration of Independence and our Catholic soldiers fought side by side with Puritan and Cavalier to wrest freedom from tyrant England. And down through the years in every moment of unrest or danger to country the Catholic men and women of the time have taken their part for the preservation of the liberty which we enjoy so plentifully in America.

And this story of achievement, of sacrifice, of martyrdom, must not be forgotten, but must be preserved in history and handed down the



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ages. And when new dangers beset our country shall the Catholic American be found wanting? In our social life to-day we are confronted by two great menacing evils, Socialism and Divorce. The Catholic Church has sternly set her face to crush out forever the blight of these two evils and in pulpit, and press, and this Congress will teach and direct her children how best to accomplish their destruction. Here in this crusade the layman will find opportunity to assist by union and co-operation with his spiritual leaders.

"Statesmen of the later day have declared that the Catholic Church in America is a great conservative force, and that to the influence of that Church will be due the preservation of our free institutions. This result will not be accomplished unless the millions of the Catholic laity do their part and by their fidelity to their faith, the rectitude of their lives, their patriotic devotion to their country, show the power and the spirit that is in them.

"Let us, then, without wearing the badge of our religion on our sleeve, be earnest, consistent Catholic Americans, ever taking our share of the labors and responsibilities which fall to us in advancing the Catholic cause, and you, Sir Knights of the Order of Columbus, and of its most exalted degree, remember and ponder well upon the lessons of religion and patriotism delivered to you to-day.

"To your other pledges of charity, unity and brotherly love you have added allegiance to and love of your country. Henceforth, your motto shall be for God and Fatherland. Let it ever be said that not only the laity of the Knights of Columbus, but the laity of the entire Catholic household, may be shining exemplars of that motto and that the land discovered by Columbus, hallowed by the labors of a Marquette, an Allouez, a Joliet and a La Salle; consecrated by the martyrdom of a Jogues and Goupil; freed from tyranny by a Barry, a Carroll, a Pulaski, a La Fayette, Catholics all; preserved as a union by the heroic gallantry of a Mulligan, a Shields, a Meagher and a Sheridan, may claim the devotion of the Catholics of this and generations yet to come."

ADDRESS OF HON. W. P. BREEN.

"It is always an extreme pleasure to step within the confines of this city of magnificent Catholic proclivities. My presence here has been brought about by the fact of the meeting of the Catholic Extension Society, to which I have the honor to be officially connected, and it gives me supreme pleasure to say that the force which has kept and given strength to the great movement is that magnificent priest, that great character, that many-sided practical man, the great Archbishop of the City of Chicago.

"This great movement has brought up in your midst another char-



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acter of wonderful attractiveness. Many of you know him, his presence in this city is an honor to you, and the founding of the great Catholic Church Extension Society is an honor to which any great city might be proud.

"Indiana owes so much to the distinguished gentleman who sat here but a moment ago, the Rev. Francis C. Kelley, and to that other, P. L. McArdle, and to my distinguished friend Philip McKenna, and to our never-to-be-forgotten, always cheerful, always hearty, always courteous, Dan Donohue.

"I appreciate the compliment, gentlemen, of being asked to say a word before this courteous audience. I am proud, although it is not my honor to belong to the Fourth Degree, that I was invited to address this magnificent audience, and I hope the Degree for the success of the Knights of Columbus, and that Chicago, having set the pace in the number of the initiated of this body, it will be followed in every city of the land until the Knights of Columbus shall embrace within its membership every man of station, and of character, who is Catholic to the heart."

The next speaker was one of the founders of the Knights of Columbus, endearingly called "Uncle Dan," the Order's National Secretary, Hon. Daniel Colwell. He dwelt eloquently on the growth of the Order for which he has so faithfully labored, and said, in part:

"I am pleased to be in attendance at this magnificent gathering of yours, and I shall always remember it as a dear event in my life. I have traveled this country from one end to the other in the interests of our organization from the establishment of the first Council down to my visit in your city on this particular occasion.

"I am standing now a thousand miles from where I stood when I signed the first application for membership in this great Order, and in all my experience, in all these years, I have never yet attended a function that I considered as great in its importance to the Order as this Fourth Degree given this afternoon in the Temple, followed by this splendid banquet in honor of the distinguished members of the Catholic Church Extension Society.

"You men of Illinois should be particularly proud of this occasion, and here, as a National officer, I want to compliment you, Wm. J. Ryan, for the success of this Degree and banquet. I think it is the twenty-first Fourth Degree that I have witnessed, usually followed by an occasion of this kind. I am pleased to admit, and while I am very partial to the great East and its functions, the Knights of the East have got to take off their hats to Chicago.

"With all due respect to all the members here, there is not a man among you that can look upon this occasion as I do. I saw this organ-



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ization born where I have lived almost all my life. I have seen the hopes and the ambitions of the organizers realized. I regret exceedingly that so many of my associates in 1882 have dropped by the way. If they could have lived to see the realization of their hopes as I have seen them, they would be willing, as I am, to call it square and say, 'God, you put me here, take me when you please.'

"The first Fourth Degree that I attended was the first one given in the Temple or Lyceum in New York. It was our first experience and we thought it good and subsequent exemplifications proved that it was. It is doing a wonderful amount of good in connection with the general work of the Order, and gentlemen of the Fourth Degree, our Order has a good twenty-five and a half years of clean, healthful and great duties performed, great obligations discharged, millions of money distributed to the families of our brothers, in all that time, with a considerable donation made to the Catholic University at Washington in 1903. This is a record that we may well be proud of, but we have other duties to perform. Our organization is practically committed to the raising of half a million dollars for that great seat of learning in the City of Washington, that institution is of vital importance to every man here. We must and we will raise it.

"Hustlers of the West, take this subject up, it is a worthy one. The flourishing West can give us encouragement. You are more prosperous in the West than we are in the East. We have the old families to contend with, you are to-day building up what in the future years will be the successful families of the West. Let us pull together, let us convince the world that we are not only Catholic in name, but Catholic in aim, purpose and determination. The Order has accomplished great things in the past and its future is filled with possibilities. I love it for its good and hope to die in the confidence of a half million of men that will make up this Order in ten years."

Dr. J. K. Barrett, a distinguished Knight of Winnipeg, Manitoba, was then called upon and responded to the toast, "The Northwest," as follows:

"When I was invited by the Church Extension Society to attend the Congress opened here to-day, I little thought the present surprise was in store for me, and the great honor that I was to receive in being present at a banquet of the Knights of Columbus. In the far West we are trying to introduce that Order. For years I had been trying to become a member of the Knights of Columbus and at last the opportunity presented itself on a visit to California, where my family was sojourning. I there met an old classmate, the Bishop of Los Angeles, the Right Reverend Dr. Conaty. He took me by the hand with a hearty Irish welcome



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and introduced me to many of the leading Knights of Columbus. Remark-
ing that I had been trying to become a member of that distinguished
Order, he said to Joe Scott, a man held in high esteem by the Knights of
Columbus: 'Joe, give me an application blank. I wish to recommend
Dr. Barrett for membership in the Society.' I joined the Order there and
I remember, at the banquet that followed, promising that the mustard seed
sown that day would extend to the far North where I lived.

"I do not wish to say anything to-night that would seem egotistical
on my part or to refer to anything that I have done, but I gathered a
few Knights from different parts of the United States who were so-
journing there, and we organized a Council in Winnipeg. Eight months
after that Council was established, we undertook probably the greatest
journey that was ever undertaken by a fraternal organization in America.
We organized a special train, leaving Winnipeg on the eighth of January,
when the temperature was forty below zero, and we proceeded to the
city of Calgary and then north to the city of Edmonton. We organized
a Council in Edmonton and came back to Calgary and organized a
Council there. We were exactly eight days away from home. We trav-
eled something in the neighborhood of three thousand miles and we
successfully organized two Councils. Shortly after we established another
Council in the city of Regina, the Capitol City of the Province of Sas-
katchewan, thus completing a chain of Councils extending from Halifax
on the Atlantic Coast to Victoria on the Pacific Coast, and I can tell you,
gentlemen, without any boasting, that we have as fine a body of Catholic
Knights of Columbus in the North as you will find in any part of the
world, barring, of course, Chicago.

"We had on our second initiation in Calgary the honor of having a
distinguished Knight and his team from Chicago, Mr. Jerome J. Crowley.
We were all delighted with the results he accomplished and we hope some
day to greet him again in the Northwest.

"Gentlemen, I thank you sincerely for calling upon me this evening
and giving me so attentive a hearing, and I can assure you of the great-
est return greeting if any of you will honor us by a visit in Winnipeg.
We, in Canada, feel we owe a debt of gratitude to the United States
because we received from it an Order that I think is destined in the near
future to make its mark in the Catholic world. This is the age when the
Catholic layman must assert himself and the work he has to do can be
successfully accomplished, in my opinion, by the Knights of Columbus
and the great Catholic Church Extension Society we are honoring to-night.
I can assure you that all the members in the West will envy me when I
return and tell them of the honor and distinction I enjoyed here at this
great Catholic gathering."

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James J. Kennedy, State Deputy of Connecticut, was also presented. His response was brief. In part he said:

"I assure you that it gives me great pleasure to be here to-night on this occasion. It was my particular pleasure to attend one of the first public meetings to organize the Knights of Columbus and I have been a lifelong friend of Bro. Colwell's, an associate of his in all his enterprises. It was my pleasure to take the first Fourth Degree in New York some eight years ago, sharing the honor of bringing this great institution into existence. When the convention was held in our city recently and we met the distinguished representatives that you had sent from the west, the south and the north, I assure you we felt highly honored to think we had some hand in bringing these conditions about.

"I assure you it gives me the greatest pleasure to think I have been a member of the Order for so many years and that I have lived to see it grow so strong."

Hon. Patrick J. Haltigan, head of the Order in the District of Columbia, was the last speaker introduced. His toast, which follows, was thoroughly enjoyed:

"I pried my way in here to-night, having come unannounced, but when I arrived downstairs and sent my card to a worthy member of the Committee, I found a broad, generous hospitality immediately extended and instead of being permitted to pay my way into your great gathering, I was immediately ushered upstairs and seated at the table of the guests. I assure you, my brothers and worthy State Deputy, that I am most heartily grateful for the honor of having been allowed to be present here at this gathering to-night, and not only to be present but to be favored by having a seat at the table of the distinguished visitors.

"I have had the pleasure of knowing your representatives in the National gatherings of our Order, and I can assure you sincerely that I have ever looked to the representatives of the Knights of Columbus from Illinois with the greatest possible respect and admiration. This applies especially to P. L. McArdle and to L. E. Sauter and to Jerome J. Crowley and your distinguished State Deputy, Bro. James Maher, and when at the St. Louis Convention I heard the announcement that the State of Illinois had within the ranks of the organization no less than twenty-five thousand good and true Knights of Columbus, my heart gave a bound of gratitude and I said, 'Thank God for such a splendid record and God bless the Knights of Columbus of Illinois,' but, gentlemen, as I gaze into the faces of the assembled brothers here to-night I am reminded of an incident which occurred over in the cradle of the Irish race, wherein an Irishman, a German and an Englishman were out in a boat on the Lakes of Killarney and the Englishman asked the German



jestingly to what nationality he would prefer to belong if he were not a German. The German said: 'Vell, considering the greatness of the British Empire and its glorious record in the conquest of many nations, I would very likely desire to be an Englishman, if I were not a German.' And then, turning to the Englishman, the German said, 'And to what nationality would you like to belong if you were not an Englishman?' and the Englishman said: 'Well, doncherknow, considering the greatness of the German Empire, and all it has done for the civilization of the world, and the great leaders of mankind Germany has produced, if I were not an Englishman, I would prefer to be a German.' And then, of course, their curiosity ran high, and both of them turned to the Irishman and said: 'Well, Pat, if you were not an Irishman, what nationality would you prefer to belong to?' and Pat hesitated for a moment and scratched his head, and said: 'Well, gentlemen, if I was not an Irishman I would be ashamed of myself.' And so, gentlemen and brothers, if I were not a Knight of Columbus, and a Fourth Degree member at that, and be present at this gathering to-night, I would feel inclined to be ashamed of myself. It is no wonder when Chicago can produce such a magnificent assembly of the Knights of Columbus, that this city should be chosen as the place where the Congress of the Church Extension movement, to which I have the honor to be a delegate, should be held. They have chosen the right place to begin this movement of Church Extension.

"Gentlemen, let me express the hope that the spirit of unity and brotherly love may ever emulate and inspire us and that we may go forward in the great work of the unification of the Catholic people of America, the interests of one being the concern of all, and that we may go on with the good work, as Bro. Colwell said, until our organization has a membership of one million instead of half that number, and then we can truly say that the Knights of Columbus, as the great exemplars of Catholic manhood in this nation, will stand in all their strength, in all their beauty, in all their power, in all their energy, for the advancement of our people and the glory and honor of God."

THE MIGHTY WORK OF GERMAN CATHOLICS.

To recite the work done in our country by the German Catholic immigrant and his descendants would require the labor of a historian, who must wade through the history of our dioceses during the past century. Yet it is fitting that this people be mentioned in the report of "The First American Catholic Missionary Congress," because they have done a mighty work in the interest of our Church. To me it is clear that our Church from hence onward will play an



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important part in preserving the welfare and safety of our country and its inhabitants. The days when a Catholic event was mentioned in the secular press as a curiosity is gone. With the great material progress of the American people there has kept step a marked intellectual advancement, which lifted districts and communities from their narrow surroundings, so that in the bright light of knowledge, bigotry is gradually decreasing. That it will all pass is not among the probabilities, for there will always be men who are blind and some who have eyes yet refuse to see. A country like ours which was broad enough and grand enough to put a chrism of forgetfulness on the scars made in the greatest civil war in history, within a generation after the termination of this bitter fraternal combat; a nation noble enough to return the battle flags captured on many a hard-fought field of battle, and generous enough to clasp the hand on decoration day over the graves of those who wore the blue and those who wore the grey—such a people must be big enough to grasp and understand that there is no room within its boundaries for bigotry and intolerance. Hence all public affairs are of, at least, passing interest to every citizen be he Christian or not. So it is self-evident that this great congress is an event which will figure in the annals of our day when in years far away some historian will write them, long after those, who so diligently labored to bring the Congress to fruition, shall have passed away.

In the field of organization the Germans were pioneers, as witness the first federation of Catholic societies in America, "The Central Verein."

At a convention, the late Henry J. Spaunhurst of St. Louis, for many years President of the Central Verein, one time said:

"As near as I can learn the first German Mutual Society (of Catholics) was the St. George's Society of New York, organized in 1842, in St. Nicholas parish, on Second Street. St. Joseph's Benevolent Society was organized by Rev. Rimpler, C. SS. R., in New York City. These two subsequently united. Covington, Ky., also had a benevolent society, St. Bernard's Society, which was probably older than St. Joseph's Benevolent Society. Other early societies, St. Pius of St. Mary's parish, Milwaukee (1854); St. Louis, of St. Louis (Nov. 13, 1847); St. Boniface, Quincy, Ill. (1847); St. John's, of Allegheny, Pa. (Jan. 1, 1848); St. Philomena, of Pittsburg (Jan. 1, 1849). Within the next few years we find societies in Baltimore, Buffalo, Cincinnati and Rochester. Chicago's oldest society is the St. Michael Benevolent Society (1858). In many instances the organizing of a society prepared the way for the parish. April 17



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1854, St. Peter's and St. Joseph's Societies, of Rochester, arranged a celebration in honor of Rev. P. Leimgruber, C. SS. R., who had been transferred from the "Flower City" to Pittsburg. The societies from Buffalo were represented at this celebration, which developed into a fraternal festival. Several of the speakers, notably Father Breska, C. SS. R., and Father Krautbauer (afterwards bishop of Green Bay), emphasized the need of a closer union of all Catholic societies, eliciting great applause. On their journey home the representatives from the five societies in Buffalo, discussed the celebration and Mr. Michael Huebsch of St. Alphonsus' Society, suggested that it was possible to organize a union or federation, if not of the country, then at least of the diocese. This proposition caught fire and every man in the party became an enthusiast, so that a few days thereafter they submitted a plan of organization to the late Bishop Timon for his approbation. When apprised of the motives and aims he immediately gave his approbation. Owing to the then prevailing intense feeling against Catholics, he cautioned them to be prudent (lest their opponents should find occasion to characterize the undertaking as a political scheme devised by the clergy), saying, 'As this is a matter for laymen, let it not appear that any clergyman has a hand in it.'—Joseph Matt, History of the Central Verein.

Nevertheless in later years to the great astonishment of its members the Central Verein was charged with being organized without any sanction or approbation of ecclesiastical authority. With Bishop Timon's consent the president of the Buffalo societies (except St. Ludwig's) assembled in St. Alphonsus' hall on the feast of St. Michael, September 29, 1854, and issued a call to all German Catholic societies in the land to join a proposed union, and as a result representatives from seventeen societies from St. Louis, Rochester, Buffalo, Washington, D. C., Allegheny, Birmingham, Pa., Pittsburg and Baltimore assembled on Easter Monday, April 15, 1855, in St. Alphonsus' hall, Baltimore, and organized the Central Verein, by placing it under the protection of the Holy Family and choosing as its universal salutation, "Praised be Jesus, Mary and Joseph." At its inception its object was to foster and strengthen Catholic conviction, religious education, to render material aid to each other and to preserve the German language. From that day to this, each annual convention opened with solemn church services accompanied with public demonstrations and festal celebrations to enhance thereby the respect due to Catholics and to strengthen their influence.

The first general undertaking of note was inaugurated at the eighth convention in Cincinnati, May, 1863, when Reverend Dr. Salz-



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mann made the Central Verein the sponsor of the Seminary and Teacher's College at St. Francis, and his remarks some years later in a convention in Chicago (1869), were full of meaning, when he said, "I desired to give you the honor and merit to assist in erecting such an institution, thereby erecting a monument to yourselves in this country, so that in after years your children can not say, 'you occupied yourself with banners and flags and the blare of bands and pompous demonstrations, yet failed to give life to a single spiritual work.' This is what I wanted to bring home to you." These words did go home, they fell on fruitful ground and we have not forgotten them. In one field the Central Verein influence and aid was pre-eminent, and we consider it the brightest chapter in the history of our endeavor to preserve the faith, and that is the parochial school. Whenever the German settler had provided a roof for himself and his folk, he began the erection of a church and school. To him school and church were inseparable. Membership in the Central Verein demanded loyalty to his pastor and bishop and not alone support of the parochial school, but compulsory attendance therein of his children and wards.

Then came the thirteenth convention, held in New York, in 1868, with 91 delegates, representing 180 societies, made memorable because Pope Pius IX greeted the meeting with a letter conveying his pleasure and consolation at the Catholic spirit exhibited by the Central Verein, wishing success and the ever copious assistance of divine grace and sending his apostolic benediction. The fourteenth convention at Chicago in 1869, seated 167 delegates, representing 205 societies.

Another work of note, the erection of the Leo House for immigrants in New York, had its inception at the thirty-second convention held in Chicago, in 1887. This important and needed work owes its existence and maintainance to the Central Verein and the help of the Deutscher Priester Verein. At this convention the organization of state federations was first broached and at once acted on. Today there are healthy, active state leagues in Wisconsin, Illinois, Michigan, Missouri, Minnesota, Iowa, Pennsylvania, New York, Indiana, Ohio, Kentucky, California, Connecticut, Arkansas, Kansas, New Jersey and Texas, comprising 1,173 societies and 102,151 members. (The total membership of the Central Verein today is 108,561.)

Another is the support and aid given the American Federation of Catholic Societies. When the Federation was launched there was an apparent danger that it might not succeed (thank God the danger was only apparent, for the Federation is built on broad foun-



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dations and is here to stay), and therefore the Central Verein re-organized, changing from a federation of local societies to a federation of state federations and local societies in such states where conditions prevent the forming of a state league. Thus we are organized in the state and the state federations in the Central Verein for unity of action and interest and all, through the Central Verein, a loyal part and parcel of the American Federation of Catholic Societies.

The papal college "Josephinum," at Columbus, Ohio, is a monument to German charity. The St. Raphael's Home for Emigrants in Galveston, and the well kept orphan homes and hospitals throughout the land can tell of the Central Verein's influence and its intelligent and persistent campaign carried on against socialism for years past has kept many from accepting its doctrines. When the Catholic Church Extension Society was launched the Central Verein gave it a hearty welcome and is actively making propaganda for it. Today, no doubt, its members are pleased to greet the newest movement for the advancement of the church in America, the Missionary Congress, where the layman shall be a part in the work which will bring God's blessing to his home and his country.

Perhaps, even though I have no statistics at hand to show in cold dollars and cents the exact sum expended by the Central Verein in missionary and charitable work, the foregoing meager statement may probably serve to show that if the Central Verein seems to be "ultra conservative;" in its ranks one can find a true Christian atmosphere (which as a matter of course is charitable and benevolent) and a definite aim for its efforts—things that are not always covered by a pompous name and modern methods.

The Central Verein with 53 years of active work, the oldest layman's united effort for charity and church, is vigorous and with God's blessing undertaking new work to meet conditions as they are and may say with the poet Frederick William Weber:

"Hab frischen Muth,
Du deutsches Blut!
Auf Gott vertrau'
Und um dich hau'."

M. F. GIRTEN.

THE APOSTOLIC DELEGATE'S VISIT TO THE POLES.

An impressive lesson of loyalty to the Church and love and gratitude to the Holy Father was given to all Catholics and non-Catholics during

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the First American Catholic Congress by the Polish-American people of Chicago, when on Tuesday evening, November 17, the Most Reverend Diomede Falconio, the Apostolic Delegate, made a special visit to the St. Stanislaus Kostka Church, Noble and Ingraham streets, the congregation and parochial school of which are the largest in the United States.

All familiar with Catholic Church festivals know that in the Catholic churches of Polish-speaking congregations the Polish-Americans always do things well, but on the occasion of the visit of the representative of the Holy Father they not only did themselves justice, but surpassed any similar demonstration ever held in Chicago, and made that visit one of the principal events of the Catholic Congress. The distinguished prelate who, as the representative of the Roman Pontiff, was greeted by a throng of people which was greater even than that which had attended the sessions of the Congress itself, was most agreeably surprised, especially in view of the fact that he knew the demonstration to be a spontaneous outburst of love, loyalty and gratitude on the part of the Polish-Americans without weeks of preparation.

There had been three great events at the St. Stanislaus Church during the year 1908, and the visit of the Apostolic Delegate, which was the last one, was also the crowning one. The visit of Vice-President Fairbanks to St. Stanislaus Church upon the dedication of the largest parochial school in the United States was a great event for all the Polish-Americans, in that it was the first visit of so distinguished a secular dignitary in this country to Polish festivities and institutions. It was a personal tribute to the Rev. Francis Gordon, the pastor, and an approval for the good work in the parochial school, where 4,500 children are taught daily.

The festive demonstration held at St. Stanislaus in honor of Rt. Rev. Paul Peter Rhode on the evening of the day of his consecration as Auxiliary Bishop of Archbishop Quigley presented a picture of unbounded joy of Polish-Americans, because their prayers to have one of their own people elevated to the dignity of the episcopate in this country had been realized. They greeted Bishop Rhode, and with him Archbishop Quigley, with an enthusiasm and love that will never be forgotten in Chicago.

But the pent up gratitude for the kindness of the Holy Father towards the Polish-speaking people in this country and throughout the world, and its special manifestation in the elevation of Bishop Rhode, made the visit of the Papal Delegate to St. Stanislaus Church the occasion for their outward expression of their inward feelings.



THE CATHOLIC ORDER OF FORESTERS.

Away back in the early eighties, a handful of far-seeing men conceived the idea of instituting a fraternal insurance society, whose membership should be confined exclusively to Catholics. Those good men, a large number of whom have already gone to their eternal reward, began their work in the proper spirit, and in an atmosphere of Catholicity. Their initial meeting was held in Sodality Hall of the Holy Family parish, Chicago, being presided over by a good priest of the great Jesuit Order, Rev. Father Finnegan. S. J.

The Order was formally organized on May 24, 1883, Rev. Father Hayes, S. J., was identified with the movement from the beginning, and his counsel and activity contributed in a large degree to the successful formation of the Order. It was a difficult matter to interest the public at that time in fraternal insurance, which was then in its infancy; but perseverance won. The first Court of the Order, Holy Family No. 1, had its headquarters in the great Jesuit parish. When the first death occurred the total membership was 846, and the beneficiary received \$846, representing one dollar from each member.

The breath of life was thus breathed into a fraternal thought and a young society ushered into existence. The new creation was frail and weak. It needed the greatest care and closest attention. The good men responsible for its existence tenderly and affectionately rocked it in the cradle of Benevolence and Brotherly Love. They persevered in their devotion, nurtured and reared the infant which, within a generation, was destined to expand and blossom into a giant whose mission was to give protection and extend relief to the dependents of those who might be rendered helpless by reason of the death of those who earned for them their daily bread.

Less earnest men than those who thought of instituting the Catholic Order of Foresters would have become discouraged before their plans had matured. But they looked not to the rear, to the right, or to the left. The goal of their ambition was ahead, and they moved steadily onward as though inspired, firm in the belief that the society they had formed was

"A lovely thing, scarcely form'd or molded—

A rose with all its sweetest leaves yet folded."

The Catholic Order of Foresters it at once cosmopolitan and Catholic. Its membership embraces every nationality and race in communion with the Church. In its roster are represented American, Irish, English, German, French, Austrian, Polish, Bohemian,



Italian and Lithuanian Catholics. It even goes farther than that. for in each of the cities of Chicago and St. Paul, there is a Court composed entirely of colored people; while in the Province of Quebec there is an exclusively Indian Court.

The story of the growth, expansion and development of the Catholic Order of Foresters reads like a fairy tale. During the period of its existence it has paid in cash nearly fourteen millions of dollars in settlement of death claims, sick benefits and funeral expenses. But that is not all the good it has done, by any means. Through its instrumentality the Catholic people of the United States and Canada have been organized in a most effective manner. And that is something to be thankful for. Any one of many nationalities might organize for mutual benefit and protection, but without producing the best possible results.

It prides itself in many other beautiful features. In its membership it has men from every walk of life, from Most Reverend archbishops, bishops and priests, to the man who "earns his bread by the sweat of his brow;" and under its constitution each has equal rights and privileges.

The teachings of the Order, from a moral point of view, are a source of very great moment to our Catholic people. Many who would otherwise be indifferent have, by the splendid, practical examples shown, become loyal and steadfast children of the Church. The spiritual side of the Order is given serious attention, and its members are, as they are required under our laws to be, regular communicants. The good examples thus laid down, and the sound teachings of the Order, do much to strengthen, develop and build up the character of its members.

The material phases of the Catholic Order of Foresters are many and substantial. The small monthly payments necessary to maintain membership are insignificant compared with the benefits derived. The money paid for the protection of loved ones is the safest and surest kind of investment, for when a member dies the beneficiary receives the full amount called for in his certificate, and it cannot be attached or otherwise held liable for debt or any other cause. All just claims are paid with the utmost promptness, and the burden of sorrow resting upon afflicted widows and orphans or other relatives or dependents, is alleviated where financial distress obtains; for death is often rendered more sad and sorrowful when there is no money and the means of support is suddenly cut off.

Its International Conventions have made it possible for men from all parts of the United States and Canada to come together



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and form lasting, personal friendships. Likewise representatives to state and provincial conventions from the various subordinate Courts meet every two years, and they become lifelong friends. Indeed, the advantages offered are many and great.

Day by day, the Order has grown until now it has a total of 140,000 members throughout the United States and Canada. The first High Chief Ranger was Mr. John F. Scanlan, the other High Court officers being: Vice High Chief Ranger, Mr. J. B. L. Le-moine; High Secretary, Mr. John McCulloch; High Treasurer, Mr. Michael Hart. The Order was originally known as "The Illinois Catholic Order of Foresters," but as it expanded, the word "Illinois" was eliminated and it has for years past borne the name of "The Catholic Order of Foresters." In 1888, Prof. John P. Lauth succeeded Mr. John F. Scanlan, as High Chief Ranger and he served until 1892, when Mr. Patrick J. Cahill was chosen head of the Order. In 1892, Mr. Cahill retired, being succeeded by Mr. John C. Schubert. The society prospered under every administration. At the International Convention held at St. Paul, in 1894, Mr. Thomas H. Cannon was elected High Chief Ranger and has held the position continuously ever since, and the Order has had marvelous success under his leadership, the membership at the present time being approximately 140,000. The society has in its accumulated benefit fund the handsome sum of \$1,891,956.56, all of which is invested in high class securities.

The Catholic Order of Foresters, representing as it does all nationalities, does not confine its work of charity and benevolence within its own ranks. It has done a great deal in the matter of lending substantial financial aid to sections of the country that needed assistance in maintaining Catholic schools and hospitals, and many of the individual Courts are prominently identified with the Catholic Church Extension Society, having encouraged the movement by moral as well as by material aid. As the Order expands, it sees the necessity of propagating the faith and it finds the Catholic Church Extension Society to be the surest and most direct road to that end.

PHILIP J. McKENNA.

THE CATHOLIC MUTUAL BENEFIT ASSOCIATION.

One of the great Catholic Fraternal Beneficiary Societies interested in the Church Extension Movement, and represented by three delegates from the governing body in the first Missionary Congress, as well as by dele-



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gates from many of its subordinate branches, was the Catholic Mutual Benefit Association, whose headquarters are located in the State of New York.

It is the oldest of the Catholic Fraternals and was the pioneer Reserve Fund fraternal organization.

This great society has been a leader from the very beginning in the adoption of all of the features that make for the perpetuation of fraternal insurance. Briefly, its history is as follows:

The Catholic Mutual Benefit Association was organized in the Village of Niagara Falls, N. Y., in July, 1876, and was incorporated by the Legislature of the State of New York in 1879. Its Act of Incorporation is known as Chapter 496 of the Laws of New York, passed June 9th, 1879.

The object of this Association as set forth in Section 5 of said Act is "To improve the moral, mental and social condition of its members; to educate them in integrity, sobriety and frugality; to endeavor to make them contented with their position in life, and to aid and assist members and their families in case of death."

The organization of this Association was first suggested by the late lamented Rt. Rev. S. V. Ryan, Bishop of Buffalo, and by its members he is referred to with pride and affection as the "Father of the C. M. B. A." His name, with many other distinguished prelates, and a vast number of the reverend clergy throughout the United States and Canada, adorn its rolls.

The qualifications for membership are, that a man shall be a practical Catholic, physically sound, of the full age of sixteen years and under fifty years of age at date of initiation. Every applicant must have the signature of the pastor of his parish to his application paper as a guarantee that he possesses the first qualification before his application can be considered in any branch.

Being a business society, having for its object a safe and reliable life insurance for its members, and as the strength and perpetuity of all such associations depend entirely on the nature of their life risks, all applicants must undergo a rigid medical examination by a competent physician, regularly appointed and sworn to perform his duty honestly. All certificates of examination made by such examiners must be submitted to the Supervising Medical Examiner of the Council, who approves or disapproves the applicant according to the statements contained in such certificates, and no person can be admitted or balloted for until the branch has been notified of the approval of the Grand Medical Examiner. In addition to this, each branch has a board of five trustees, to whom all applications must be referred, who are empowered to approve or reject.



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The assets of the Association amount to over two million dollars, and it has the large and increasing membership of sixty thousand Catholic men, giving insurance protection to over three hundred thousand dependents, and twenty million dollars have been distributed to the widows and orphans of its deceased members since its organization.

It has the approval of our Right Reverend Bishops, and is affiliated with the American Federation of Catholic Societies and the National Fraternal Congress.

The Reserve Fund, amounting to upward of two million dollars, is surrounded by the safest and most reliable safeguards for its protection. It is constantly being increased by setting apart ten per cent. of each monthly beneficiary payment and the interest on its own deposits and securities. It is from time to time invested in the safest of interest-bearing securities, such as Municipal and County Bonds, first real estate mortgages, etc., and its cash deposits in banks bear interest and are guaranteed by surety bonds given by the banks.

All officers controlling, managing or handling the moneys or funds of the Association are required to give heavy bonds for the faithful and honest discharge of their duties, and to account regularly.

This Association, as well as all other associations, societies and companies that undertake to insure life, must report annually to the Superintendent of the Insurance Departments of the different states, and be subject, without warning, to an examination of books, accounts and methods of doing business, etc., by the officers of said departments.

We refer with pride to the records of the Insurance Department of the State of New York to prove that, of all the fraternal insurance societies doing business in this State, of which there are above two hundred, the C. M. B. A. stands at the head of the list, equalled by none, as being the best and most economically managed, its ratio of expenses to receipts being the least.

The beneficiary, on the death of a member, is paid promptly within the time fixed by the Constitution, to the person or persons legally entitled to the same, and is by our Act of Incorporation exempt from execution or liability for the debts of a deceased member.

The cost of insurance in the C. M. B. A. is based upon the actual cost of pure life protection, and is therefore much lower than the cost of a similar amount of insurance in any of the regular old-line companies, and instead of a member being required to pay the whole year's premium at one payment, the C. M. B. A. divides the cost into twelve parts and lets the members pay one part each month.

The C. M. B. A. claims to be a genuine Catholic society. It was organized for practical Catholic men, to the exclusion of all others. "In



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order to gain or retain a membership therein a man must be a practical Catholic. The pastor of the parish, or, in case of appeal, the bishop of the diocese, shall be the judge in those matters."—(Sections 34 and 35, Supreme Constitution.)

The pastor of a parish in which a branch exists is, by virtue of his office as such, the Spiritual Adviser of the branch, whether he is a member or not. We respectfully ask the reverend clergy, where we are not known, to investigate us; call the attention of the men of their congregation to our Association, and to aid and encourage the organization of branches.

JOSEPH CAMERON.

Sisters' Hospital

Sacramento, Cal.

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